

THE NEW YORK MAGAZINE of MYSTERIES



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 THE NEW YORK MAGAZINE OF MYSTERIES

OUR MAGAZINE stands for the HIGHEST TRUTH as revealed through all religions and all sciences.

We stand for whatsoever is true, pure, elevating, helpful and practical.

We believe in optimism, theoretical and practical. We believe in every word that is helpful, from whatsoever source.

Our aim is to preach the gospel of HEALTH, HAPPINESS, PROSPERITY TO EVERY HUMAN BEING.

We want to help you, dear friend, to realize that you are a pensioner of the Divine Bounty, and to that end we invite you to partake of the good, the beautiful, and the true ideas which constitute our monthly feast.

Achievement

By Ella Wheeler Wilcox
 (Copyright, 1902, by W. B. Hearst)

TRUST in thine own untried capacity
 As thou wouldst trust in God Himself.
 Thy soul

Is but an emanation from the whole.
 Thou dost not dream what forces lie in thee,
 Vast and unfathomed as the grandest sea.
 Thy silent mind o'er diamond caves may roll,

Go seek them—but let pilot will control
 Those passions which thy favoring winds
 can be.

No man shall place a limit in thy strength;
 Such triumphs as no mortal ever gained
 May yet be thine if thou wilt but believe

In thy Creator and thyself. At length
 Some feet will tread all heights now un-
 attained—

Why not thine own? Press on;
 achieve! achieve!

Man cannot be man without the bright
 sunshine of hope in his heart.—A. Z.

The Sovereign Good is the Omnipresent
 Love of the Universe—what men call God.

God sees the bottoms of all our hearts,
 for therein is His dwelling place.

Meditation compels us to love its object.
 Come, sweet soul, let us persistently meditate on God.

The soul within says: "I must act in
 such a way that I may be able to wish
 that my act shall become an universal law."

The path of Universal Love leadeth unto
 Life—eternal life.

It is the optimists and enthusiasts who
 are redeeming this world—none other.

Each aspiration and humble effort to do,
 lessens to some extent the sum total of
 ignorance and pain; lets some light in upon
 the Whole.

Slowly but surely death will be overcome
 by Life!

Power of Persistent and Constructive Toil

PATIENT WORK OUR GREAT POWER

Individual Power is in Exact Ratio to Our Persistence, Patience and Cheerful Willingness

From
 Weltmer's
 Magazine

WHO PAYS THE PRICE, WINS

Elizabeth Thompson Butler resisted the siren voice of luxury, and painted "all the long summer days (at Florence) with the thermometer 100 degrees in the shade."

Her pictures were long denied a place in the academies, but she painted on, oblivious of criticism. She studied drawing eleven years before she used oils, yet writes of herself, "I never abandoned my drawing, literally, for a day." At last her "Roll Call," calling the roll after an engagement in the Crimea, startled all Europe. The Queen despatched a messenger to bring it to Buckingham for inspection. Enamored of her genius, the Queen purchased the picture.

"The copyright," says Mrs. Bolton, "was bought for fifteen times the original sum agreed as its value, and a steel plate engraving made from it at a cost of nearly \$100,000. After 3,500 impressions, the plate was destroyed that there might be no inferior engravings of the picture."

"Elizabeth Thompson had become famous in a day, but she was not elated over it; for she did not forget that she had been working diligently for 20 years."

Disraeli, in his "Men of Genius," says: "Plato consecrates all working men or artisans to Vulcan and Minerva because both these deities are hard laborers."

Count Tolstoi, who is pronounced the "greatest living novelist," "whose books and pamphlets circulate by tens of thousands among the educated classes, his tracts by millions among the peasants," revises endlessly.

A recent visitor to the author's home is assured by the Countess Tolstoi that she re-wrote seven times in full the manuscript for a single book.

Milton's "Paradise Lost" was not, as some claim, the product of his blindness.

Milton was the best Latinist of his age at 32. At 35 he had gained intellectual eminence. He gathered the materials for his great epic during years of collegiate life, foreign travel and exhaustive mythological research. He was famous as a writer before the period of his public and private misfortunes. Disaster knocked vainly at the gateway of his soul. His brilliant eyes closed to all light at 44, but at that moment an electric arc was struck in the soul's banquet hall—and he dictated "Paradise Lost" from the resources of his own lost Paradise.

"This is a high price for the work of a few hours," said a purchaser of Sir Joshua Reynolds.

"That painting cost me forty years of labor," replied Sir Joshua.

Values are the exponent of capacity raised to the highest power. Yet the obtuse father of Joshua Reynolds "constantly reproved him in his boyish days for his attention to drawing, and wrote on the back of one of his sketches, 'Done by Joshua out of pure idleness.'"

But what though the wings of the fledgling, Genius, be not visible to mortal eye? That eye is strained to utmost tension to catch the passing shadow of the selfsame wings, skirting the altitudes.

It is an oft-quoted saying of Sidney's: "Eagles fly alone. They are but sheep that always herd together."

What though one never describes the eyrie? What though

"Each imagined pinnacle and steep
 Of Godlike hardship tells me I must die,
 Like a sick eagle, looking at the sky?"

Better thus than that the eye never should pierce the blue ether, or the soul feel the tremor of the vibrating wing. What, then, is the true philosophy of life?

Victor Hugo said of Napoleon, "He was an artillery officer. Making artillery converge on a given point was his key to victory."

This is the keynote of all action. If one is only a private in the ranks? What then? The same law, the same convergence, the same key, though cast in miniature.

"Who sweeps a room as for Thy law
 Makes that and the action fine."

Be then subservient only to the supreme law of God's prophecy to the soul.
 First master the secret, then "converge."

NO ladder is scaled by a single bound. The uncertain feet must strike rung by rung, but momentum is acquired by the ascent.

Maria Mitchell, the great astronomer of Vassar College, who won distinction among, and became the guest and friend of, the first astronomers of Europe, who was awarded a gold medal by the King of Denmark for astronomical discoveries, worked 20 years in the Nantucket library at an annual salary of \$100, and writes concerning her own successes: "I was born of only ordinary capacity, but of extraordinary persistency."

Who that has glided through the rhythmic sentences of "Romona," or girded himself for the battle of justice with a "Century of Dishonor" has ever paused to weigh the weariness of the constructive toil?

Her biographer quotes Mrs. Hunt's saying to a friend concerning her own cultivation of literary style: "There is a little book called 'Out-door Papers,' by Mr. Higginson, that is one of the most perfect specimens of literary composition in the English language. It has been my model for years. I go to it as a text book and have actually spent hours at a time taking one sentence after another and experimenting upon them, trying to see if I could take out or transpose a clause, and not destroy their perfection." Then adds: "I shall never write a sentence as long as I live without studying it over from a standpoint of whether you would think it could be bettered."

By such means Helen Hunt insured to "Romona" its 30th thousand, and to a "Century of Dishonor" five editions since her death.

Ludovico Ariosto, the gifted Italian poet of the 15th century, is a striking example of relentless fidelity to art.

His "Orlando Furioso," begun in 1503, was published in 1516, and "up to the time of his death (17 years later) he never ceased to correct and improve both the subject and the style." How otherwise could the "extraordinary merits" of this poem have "cast into oblivion" the Italian romance poems of three centuries? A single celebrated description of a tempest was, by his own testimony, written sixteen different ways. The last draft was used.

It was this quality of genius which won for him the title "Divino Ludovico."

Petrarch, the idolized Italian poet of the 14th century, "made 44 alterations in a single verse."

Sarah K. Bolton, in her admirable biography, quotes the assertion of the Director of the Louvre at Paris concerning Rosa Bonheur, whom all the world knows, "I have never seen an example of such application and such ardor for work."

Is there any parallel between the child Rosa clad in calico, "eating with an iron spoon from a tin mug," and Rosa Bonheur, the Horse Fair Artist? Whence came the transition? Her poverty was certainly not an element of strength, but rather her sublime indifference to its limitations. Said she:

"I wed art; it is my husband, my world, my life, my dream, the air I breathe; I know nothing else, feel nothing else, think nothing else. I felt the power within me to paint. I cultivated it."

It was this self-knowledge that enabled her to scale otherwise inaccessible heights. It was this that sustained the weary body in those lonely altitudes when the food supply was reduced to sheep's milk or roasted frogs. This, too, was her shield against possible rudeness when she sat upon haystacks among the butchers, sketching the death scenes of the slaughter pens in the Parisian suburbs. Why should not England pay 40,000 francs for "The Horse Fair," or "A View in the Pyrenees"? Why should not Landseer say of "The Horse Fair," "It surpasses me, though it is hard to be beaten by a woman!" This is the tribute paid The Genius, Perseverance, by all lands, and all peoples, in all ages.

It is for this that Rosa Bonheur, while the guest of royalty, is herself the royal one. It is for this she is the idol of the common people, because in her they see the possibilities of a self-helpful soul.

THE NEW YORK Magazine of Mysteries

A MAGAZINE OF HEALTH, HAPPINESS AND PROSPERITY

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Vol. IV

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APRIL!
The month of gladness.
Another new Spring.
Glory be to the great God!
It is April!

"April, April,
Laugh thy girlish laughter,
Then the moment after
Weep thy girlish tears."

We are now filled with all the glad pulses
of Life, Nature—God.
New hopes arise.
The soul is gladdened and comforted.
It is April!
Again, glory be to the great God!

"Every year when young April, just awak-
ened, comes round,
With her robins just ready to sing,
Let us bless the dear God that we still are
alive
To welcome another new Spring."

April was named from the Latin *aperio*,
to open, because the flowers open now. The
Saxons called it *Eastra* in honor of their
goddess of Spring—hence Easter.

The daisy and the diamond, both em-
blematic of innocence, are April's flower
and gem.

Come, beloved eternal spirits, let us now
open the soul, the heart, and the mind to
universal and eternal Life!

APRIL is here!

Come, eternal children of the eternal All-
Father-Mother, let us live as simple, inno-
cent and eternal children of this great and
blessed ONE!

The Eternal Spirit shineth and smileth
on all—on everything, from everlasting to
everlasting.

And let us gladly shout with joy—
"The dainty-footed Spring" is here again.
APRIL is here!

"Ay, everything that lives and loves,
In earth and air and sea,
Unites with hills and vales and groves,
Fair Spring, to welcome thee."

O fair April, how thou dost exalt the
great eternal God!

Let us rejoice in His blessed Name for-
ever!

Unto thee, in all seasons, will I ever sing
praises!

"I will bless the Lord at all times: His
praise shall continually be in my mouth."

Let us be merry and cheery in this new
glad season and strive to know that the
smile of God is always on the land—in all
seasons.

Let the vernal sun of this blessed April
rouse us to a full recognition and realiza-
tion of the omnipresent eternal God within
the soul.

Give ear, soul, heart and mind to the
blessed New Life Vibrations of April, and
be blessed.

Hear, O beloved eternal spirit, the eternal
song of Life, which seems softer and
sweeter at this season than at any other.

The miracles of the eternal God through
eternal Nature maketh the soul blissful:
what greater miracle can man behold than
the coming of Spring out of Winter?

O sing unto God a glad song: He doeth
marvelous things.

APRIL is here!

INSPIRING POEMS WORTH KNOWING

Whatever your occupation may be, and however crowded your hours with
affairs, do not fail to secure at least a few minutes every day for refreshment of
your inner life with a bit of poetry.—Prof. Charles Elliot Norton.

A DEED AND A WORD

By Charles Mackay



TRAVELER on the dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade, at evening time,
To breathe his early vows;

And age was pleased, in heats of noon,
To bask beneath its boughs.
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well where weary men might turn;
He walled it in, and hung with care a ladle at the brink;
He thought not of the deed he did, but judged that all might drink.
He paused again, and lo! the well, by summer never dried,
Had cooled ten thousand parching tongues, and saved a life beside.

A dreamer dropped a random
thought;

'Twas old, and yet 'twas new;

A simple fancy of the brain,
But strong in being true.

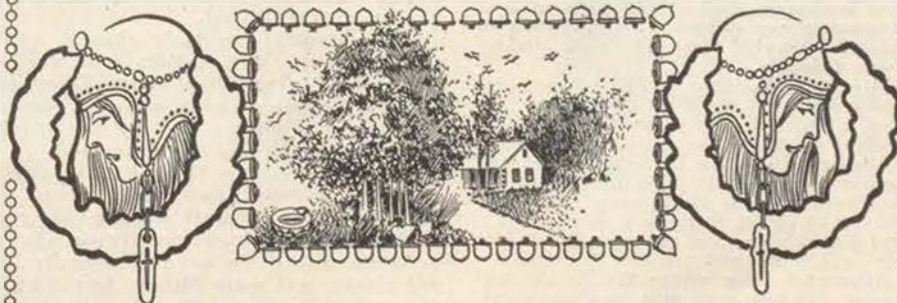
It shone upon a genial mind,
And, lo! its light became

A lamp of life, a beacon ray,
A monitory flame:

The thought was small, its issue
great;

A watch-fire on the hill;
It shed its radiance far adown,
And cheers the valley still.

A nameless man, amid a crowd that thronged the daily mart,
Let fall a word of Hope and Love, unstudied, from the heart;
A whisper on the tumult thrown, a transitory breath—
It raised a brother from the dust, it saved a soul from death.
O germ! O fount! O word of love! O thought at random cast!
Ye were but little at the first, but mighty at the last.



There are the powers of Omnipotence be-
fore thee; take what thou canst.

Many who suffer are overburdened with
false teaching, false training and falser
logic.

Sentimental pessimism dwells always on
one theme in all ages—"these degenerate
times"; divine optimism on "these great
and glorious times."

"Work out your own salvation," said
St. Paul.

Superstition, ignorance and bigotry have
always opposed progress. The Advanced
Thought is clearing away the mists and
clouds of Error, and in a while we will all
realize that we are living in a new and
grand era—the commencement of the real
Golden Age of this planet.

Of Great Importance to Every Reader of Our Magazine

We have been trying an experiment. It is already a success and promises large results in the future. We know that every one of you wants to help spread our Gospel of Health, Happiness and Prosperity. We not only feel sure but know you will each and all attend, and invite your friends to attend, the free lectures and healing demonstrations to be given by Rev. Helen Van-Anderson, the well-known and popular lecturer, and Mr. Hubert A. Knight, the gifted healer and Mystic Adept, known as H. A. K. 1 Δ, who are to be in Boston March 24th and 25th, at Legion of Honor Hall, 200 Huntington Avenue, at 8 P. M. each evening; Hartford, March 26th and 27th, at Unity Hall, Pratt St., at the same hour; New York City, the middle of April.

If every one who reads this will try individually to make these meetings a success, we shall be able to reach and help countless numbers who might otherwise not know of the health, happiness and prosperity now awaiting all who understand the law. As to the work already done, Brooklyn was a great success. Hall filled to overflowing. Continued and enthusiastic interest throughout five meetings and many cases of healing proved the Magazine's new venture an innovation.

Notwithstanding the severe cold and snow of Feb. 16th and 17th, Mrs. Van-Anderson had a fine audience in Philadelphia to listen to her lectures. Everybody was delighted, and many said they felt more than repaid for the great effort in braving the storm. One gentleman said he came sixteen miles, and would not have missed the benefits received on any account. Many who had not heard such a lecture before expressed themselves most enthusiastically. All were eager to hear more.

After each lecture Mr. Hubert A. Knight gave free healing treatments. His patients were many and most responsive. One lady, who arose with great effort from a sick bed in order to be there, was cured of all pain in the first treatment. The gift of clairvoyance seemed awakened in another. One who had been troubled with insomnia for eight years, after the first treatment slept like an infant. Other cases too numerous to mention were testified to.

Enthusiastic invitations were then and there given to "come again."

In Washington still the bitter cold of February continued, but the 18th and 19th there were marked, as in Philadelphia, by an attendance of earnest souls which was truly gratifying. People representing all classes came, eager to listen, to receive and be healed. Here, also, the people who came were enthusiastically appreciative.

"Oh, it is too bad to stop so soon!" "Only two nights is but a taste. In a week we could have multitudes!" were the remarks on all sides.

Mr. Knight was fairly overwhelmed with eager patients. Fine demonstrations resulted. One lady's complete cure converted a skeptical family. Many had marvelous experiences.

Remember we are to have our New York meetings April 14th and 15th, at Mott Memorial Hall, 64 Madison Ave., 8 P. M. These are free lectures, and all friends of our Magazine are earnestly requested to attend these lectures and bring their friends.

Mrs. Van-Anderson will follow these public addresses by a series of class lectures which will unveil the mystery of individual existence, the destiny of the soul, and bring to light the Deific gifts, the healing powers possessed by the disciples of old, the Christ methods of ministry, etc., all of which will be set forth in a simple, beautiful manner, so that any earnest student may understand and practice the same.

After each class lecture Mr. Knight will receive patients and give healing treatments. For further particulars of this class and treatment, address Lecture Bureau, MAGAZINE OF MYSTERIES, 22 North William St., New York City.

Saturate thy mind with thoughts of Love, Truth, Cheerfulness and Peace.

Make yourself necessary to the world, and mankind will give you bread.—Emerson.

Every book is good to read which sets the reader in a working mood.—Emerson.

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

So large a part of the Brotherhood work lies in the Healing Ministry, and there are so many who need light and help as to the overcoming of disease, that in this article, dear Brothers, we will give you a few suggestions on how to treat Consumption.

We know a number of cases given up by physicians who have been healed by this method. There is no reason why it should not help not only those who have the difficulty to overcome in themselves, but those who are seeking to help others.

In the first place, put aside all fear; put out of the mind completely the picture of the disease. See yourself as perfectly whole. Take plenty of exercise in the fresh, sunny air, and be especially careful to eat regularly. Above all else in the way of physical exercise make a practice of taking long, full breaths. Do not over-fatigue yourself, however, but take a few, say, seven to ten, and then rest. We would suggest that you practice the seven to ten breaths in the early morning, then at eleven o'clock, then at two and at four. It is not well to inhale the night air nor to take these inhalations in foggy or stormy weather. Inhale with the thought of Omnipotent, and exhale with the thought of Life. This will give the rhythm and regularity to the breathing which is necessary.

In addition to this, begin by gently practicing various physical exercises, such as lifting the arms gradually as high as possible, then lowering slowly, then swinging the arms, then swinging the legs, then bending and rotating the body slowly. Be very careful in all these not to get over-tired. The very minute that you feel too fatigued to proceed, stop and rest. It is better to exercise frequently with sufficient rest between than to exercise too long at a time.

Be careful of your diet, in so far as to make it simple, well-cooked and nutritious, plenty of milk, cereals, fruit, vegetables and mostly coarse bread. See to it that all functions of the body are regularly and properly performed.

This, you see, is making the bodily conditions as harmonious as possible and enabling the body, as an instrument, to carry out the edicts of the mind. On the same principle that we must keep our windows clean if we want the full measure of sunlight, we must keep our body in as good condition as possible by treating it with respect and thoughtfulness, giving it what common sense and hygienic laws dictate, if we want it to give us good service.

Have a good circulation of air in your sleeping room and living rooms. Do not be afraid of the air. Think of it as an especial gift, the very essence of life itself. Some have spoken of the air as God's breath, and surely no more beautiful symbol could be given of that life-giving potency than this of the clear, fresh air, freighted as it is, when coming from the mountains and fields, the piney woods and the ocean spray, with all that these contribute of re-creating forces.

Do not be afraid, then, of the air. Not even the cold air. Some of the most successful Sanitariums for the cure of Consumption are in the highest habitable regions of the Alps and the mountains of Southern Europe. The one remedy of these Sanitariums is the breathing in of the cold, fresh air. However this may be, the fact remains, the air is one of the greatest mediums through which God reveals His power, and it is certainly one of His most magnificent gifts. Put away all fear of it, then. The fear is more harmful than anything else, whether as regards Consumption or any other disease. The wise Emerson has said truly: "God does not make Himself manifest to cowards." Think deeply upon this and you will find it true, not because God is not manifesting, but because the fear-dimmed eyes cannot see the manifestation. Be strong in courage to take every good thing which is for your well-being. Fear nothing, eat, drink, sleep and live to the glory of God.

The mental attitude should not only be cheerful, happy and full of positive hope, but maintain as well a continuous feeling of spiritual influx from the Divine. A prayerful, joyous praise in the heart will do marvelous things to bring about a quick change. Yet more than all this is the continuous recognition that in the Spirit is perfect wholeness; that only peace, joy and health can be expressed.

The underlying thought in your mind and the feeling in your heart is that the Divine power is inherent within you, that as it gives you breath which sustains life, it will enable you to appropriate the re-creating breath, or the breath which manifests life in its perfection. When you are taking your exercises, walking in the air or sitting in your room, any time and at all times, not only think, but SAY—REALIZE that this is true, that you are now whole, sound and perfect. The body is but the garment which you are wearing. As it needs mending, proceed to mend it by thinking the right thoughts.

Take the air at least every day and devote yourself especially to the thinking of all thoughts that are beautiful and inspiring and comforting. If you can watch a plant or some unfolding of vegetation in the garden, take time to watch this unfolding day by day and to meditate upon the wonderful power that makes possible the many changes which each day brings forth. Meditate much upon these processes of nature and the power that is back of them, then relate yourself to the One Law which is back of every process in your body, just as surely as it is back of all these growing things in nature. You will shortly find that your vision is enlarged, your perspective is far-reaching, your body does not occupy the whole of your horizon. It falls into insignificance compared with many things which

engage your attention and absorbing interest. In the meantime, the quality of thought given forth at these times is making it possible for the process to go on which is creating the new body, new lung tissue, cleaner, purer blood. Even when you are not thinking, this wonderful transformation is taking place and you are being renewed in mind and body.

It is also important that you maintain that it is already finished, that health is yours now. Say this in so many words: I AM WELL NOW. Say it over and over.

This, you see, can be said at all times, of the Spirit, while if it were to be said of the flesh the mind would rebel at what is commonly called a lie. Remember at all times to think of yourself AS SPIRIT, NEVER as body, then your consciousness will identify itself with your real being and weave out of your thoughts new garments. Be faithful to this day in and day out. Wake up with it, eat with it, sleep with it. When you can, occupy yourself with pleasant reading matter, pleasant conversations, but NEVER, under ANY circumstances, allow yourself or others to talk about your bodily condition or give it a name. Be sure to be faithful and regular to the breathing exercises, ESPECIALLY THE DEEP BREATHING OF THE PURE AIR.

Do not let one day pass without something in the way of this exercise. In this way your whole system will become attuned and positive, and throw off the encroaching elements of disease.

If your friends will also stand by with their sympathy and love and faith, it will be a very great aid. God be with you.

Yours in holy love,

BROTHER I Δ.

THOUGHT HELD BY THE SILENT BROTHERHOOD

Held Daily at 12 M.

I am open to the sweet thoughts of Heaven, and the sweet sounds of earth. My ears, my eyes, my senses, all report harmony. Harmony, harmony everywhere

Held Daily at 9 P.M.

I am now attuned to the Divine harmonies of the universe. I am like a musical instrument sending forth vibrations of harmony to all the earth

If you will hold these thoughts, Brothers, you will find in a very short time a great peace stealing over your spirit, so that everything will be a message from the central Source.

By this practice also you will learn to discriminate between discords, that is, you will not be so susceptible to the discords. They may be around you and about you, but you will not hear, your eyes will not see.

A vessel that is full of one liquid cannot, at the same time, hold another. So the consciousness that is filled with harmony cannot, at the same time, harbor discord. By thus attuning yourself to the universal harmony, your whole being will be vibrant with a new and wonderful quality, which will enable you to intensely appreciate, as well as enjoy, the beautiful side of life.

There are many who have aspirations for peace, for all that is beautiful and holy, yet the conditions of life in their environments, in their relation with the family or home companions, are filled with ugliness, and these aspirants are like "sweet bells jangled and out of tune," because they take on the discords.

What we all need is this attunement, so that even though in the midst of the harsh noises and unlovely sights that surround us, they will not be heard or seen.

The beauty that is hidden, though not apparent, it is our privilege to discover, becoming responsive to the thrilling and manifold phases of nature's song.

"Through the mud and scum of things
Something always, always sings,"

said Emerson.

By holding our Brotherhood thought we shall after a time become able to find the good and beautiful in everything, because our souls will be athrill with the Divine music, the music that cannot be written, but can be felt.

When in the right mood, that is, when the soul is attuned to these finer forces, every day and all days you may sing with the poet Lowell, who wrote divinely of Nature's music:

"I have drunk of the drink of immortals,
I have drunk of the life-giving wine,
And now I may pass the bright portals
That open into a realm divine!
I have drunk it through mine ears
In the ecstasy of song,
When mine eyes would fill with tears
That its life were not more long;
I have drunk it through mine eyes
In beauty's every shape,
And now around my soul it lies,
No juice of earthly grape!
Wings! wings are given to me,
I can flutter, I can rise,
Like a new life gushing through me,
Sweep the heavenly harmonies!"

MYSTIC No. 7.

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ABOUT THE MYSTIC SUCCESS CLUB

Read and Think It Over

The Mystic Success Club is opening wide the doors to New Life to many men and women in all parts of the world who heretofore have lived a narrow life—lived in ruts, limitations, disease, poverty and general failure.

The most enduring kind of success to acquire is that success which will make you permanently healthy, peaceful, progressive, prosperous and a noble child of God.

This Club is growing at a tremendous rate, and will soon number its members by the many thousands.

Our mail is very large, and we select a few letters each month and comment on them in these columns, as many persons ask the same questions.

For instance, a large number of persons write: "Can I join The Mystic Success Club, when I already belong to a Success Club?" Certainly, and with great advantage; our plan in no way interferes with or antagonizes any other good plan of life. A membership in our Club makes your mind all-comprehensive to the All Good in the ALL. We open and train the mind for the highest and noblest service and prepare you to realize the highest and noblest success. So, beloved souls, come and join this great and mighty society, no matter what may be your nationality, your religion, or whether you belong to one or many other clubs or organizations—you are sure to get a psychic-mental uplift that will lead you on to a full realization of your hopes and ideals.

To all members who have written to the great Mystic Adept, as per instructions in the First Degree, for special prayers and treatments, we would say, each specific case is in the hands of this great and good soul, who will help you. In this connection we wish to impress upon your minds that no money is asked, nor no fees will be accepted for these special treatments. All members upon receipt of the First Degree, are entitled to this great adept's services without price. His silent treatments for disease, any adverse state or condition, are uniformly successful. He is a soul that has fully realized, and is successful and prosperous in many ways, and is now giving most of his time to helping humanity. The Mystic Adepts do not write letters any more than Mr. Marconi uses a wire to send a message from ocean to ocean; they have a simpler, surer and quicker way to reach you, no matter how far away you live, and no matter what may be your distress. Of course, he expects you to hold yourself in the mental attitude as given in Degree One, so that you may be open-minded and receptive. The First Degree of this blessed Club is a mighty and sacred document.

A great number of persons write us as follows: "At times everything seems to go against me." It was for these very souls that our Club was founded and organized. We, too, have had such times in the past, but by the sweet and simple power of the soul or divine energy, have passed these times forever, and in our four steps or degrees to success, together with the free treatments of our mystic brothers, we can change all this, and in a while you will sing with joy: "At all times, all good is with me." There is a MIGHTY ETERNAL POWER that can solve all our problems, melt all our troubles into thin air, and set us aglow and aflame with Joy, Peace, Harmony and Melody for ever and ever—now, here and there. Come, all sorrowful and disturbed persons, come into the blessed sunshine of The Mystic Success Club, and live in the high vibrations of a New and Higher Life.

Mary C. B.—Beloved, we will treat your husband as you suggest. It thrills us with joy to have you say that the Spirit, through the Mystic Adepts, has helped you so much and comforted you. All honor be to the Blessed One, beloved, and not to us. The ONE ETERNAL UNIVERSAL LIFE works in and through us for the good of the ALL, and we are unknown to the world, because we do not desire praise, worship or pay for our works. Blessed Providence provides amply for all our needs. The First Degree contains the great and Ancient Secret.

The Mystic Success Club

Health, Wealth, a Long, Useful and Blessed Career for You

"No Enterprise Is Too Venturesome, No Effort Too Daring"

To accomplish great things one must : The whole world around us, and the
do the small and simple duties of life : whole world within us, are ruled by
thoroughly.—A MYSTIC. law.—THE DUKE OF ARGYLL.



THE owner, publishers, editors, writers and Mystic Adepts of this successful Magazine, who founded THE MYSTIC SUCCESS CLUB, are progressive souls, with tremendous success in their different lines of the World's Work.

They are always fervent, enthusiastic, energetic and optimistic, because they are always filled with *The Fire That Kindles Power*.

They possess in the highest and most marked degree a compelling enthusiasm, which not only stirs their own being into intelligent action, but also enthuses all who join hands with them to vibrate with the same Psychic-Mental energy that makes for great success.

We work with soul and mental energy, and in a certain and positive way soon have the brother members of THE MYSTIC SUCCESS CLUB filled with the enthusiasm that wins.

YOU, BELOVED, CAN WIN!

In four months (four degrees) we can infuse into your whole being an immortal and eternal fire that will kindle and set aflame all sleeping powers.

You can come into Eternal Life, now and here, and have all your latent energies aroused, stimulated and brought out into hourly action, so that your Life will be blessed and happy—a grand success.

We can arouse in You, beloved eternal spirit, a recognition and realization of inner Psychic-Mental forces and resources undreamed of by you before.

We expand and multiply your power and ability to do, and fill you with a lasting stimulating force that will stand by you in all things and all events.

Psychic-Mental powers rightly understood and rightly used, will compel the best results.

By experience—actual experience—and by reaping the highest rewards of success, we, the founders, organizers and teachers of THE MYSTIC SUCCESS CLUB, can take you gently and lovingly by the hand and help you awaken, create and develop qualities that are absolutely essential to Perfect Health, Wealth, a Long, Useful and Blessed Career.

We do this grand Work in Four Degrees:

First Degree—We lead you to health, strength, vigor, force and power, and let you into some of the ancient occult and psychic secrets.

The Second Degree—Leads you to the receptive state, where you begin to draw and attract to your aura, by Psychic-Mental power, the unseen powers.

The Third Degree—Leads you to the acquirement of that blessed "something" men are pleased to call PERSONAL MAGNETISM, which is a tremendous factor in all success.

The Fourth Degree—Leads you to a realization of all your powers and you are put on the road to grand success.

Remember THE MYSTIC SUCCESS CLUB is founded by a great and powerful band of successful men and women, including great adepts; that these men and women are now pre-eminently successful in their particular lines of work.

Above all, remember you, beloved reader, can become a life member without any fees or dues, by helping this great and optimistic Magazine, that will always teach a doctrine of Love, Hope, Courage and Charity.

THE MYSTIC SUCCESS CLUB operates in a practical and positive way with a true co-operative principle, unlimited in power and scope.

All we require of you to become a member of this great and blessed Club, is that you have one definite aim and aspiration, namely: "I ASPIRE TO LIVE A LONG, USEFUL AND BLESSED LIFE, NOW AND HERE."

We will show you the Way in the Four Degrees.

Men fall short of success, because they do not really aspire to succeed, and because they have not the fervent, loving guidance, direction and fellowship of successful men and women.

No such perfected organization, founded and directed by great souls of success, such as THE MYSTIC SUCCESS CLUB is, exists in the whole world.

We know by actual experience, and full and complete realization, exactly how to rouse you to New Life, New Hopes, New Courage and ultimate success.

We do not work our Four Degrees in any involved, complex, intricate or incomprehensible way. They are planned by great Mystic Adepts, and can be easily comprehended and worked by any aspiring soul that can read simple English words.

All great things and great men in this world are under a *simple eternal law*; not a complex, involved or incomprehensible law.

Opportunity does not come to the *few* and shuns the *many*; this is an old thought—an old illusion. If we are in health, are receptive, are magnetic, and have *realized* a few simple truths, countless opportunities are ours, and failure is impossible.

Understand! we in no way do our work as any other similar organization does.

We show you, in a little while, how to make Life, *now and here*, a grand song, and not a struggle.

We help you to become a positive being; not a negative or colorless person.

THE NEGATIVE CHARACTER IS ALWAYS WEAK.

"It is an eternal law that no man can be wholly defeated, unless he defeats himself."

Again, the world is full of people who are *almost* successful.

Now, beloved, if you are negative, if you are condemning yourself and thus weakening your powers and meeting with defeat, and if you are only partially successful, we assure you THE MYSTIC SUCCESS CLUB stands ready to help you.

IN A LITTLE WHILE THE WORK OF THIS GREAT CLUB WILL ASTOUND THE WHOLE WORLD.

Many are joining it daily.

Before the end of this year it will have a membership of many thousands in all parts of the world.

We know how to succeed in any undertaking we attempt, and can show others how to succeed.

Improvement, Progress, Success along all lines, is what this Magazine is printed for.

In less than two years we have a circulation of over 100,000 copies each month.

Outside of Mystic Circles (adepts, seers, sages and prophets) the souls who started this Magazine two years ago were unknown to the world at large. For years we had worked in a *Mystic, silent way*, under the eternal and universal law, and had reaped tremendous success. Without one word of announcement, THE MAGAZINE OF MYSTERIES, by the Power of the Spirit, was born.

And what a lusty, strong, growing child it is to-day!

Think and ponder!—does tremendous success like ours happen by chance, fate or luck?

Not at all! *We know how!* We can teach you *how!* Come, beloved, help us to spread sunshine and the gospel of Truth, which always makes for Love, Light, Hope and Success.

ALL WHO IN ANY WAY HELP THIS MAGAZINE ARE, IN AN OCCULT WAY, HELPED.

We speak as Great Adepts, not as Psychic-Mental-Occult students.

We speak as *experienced, knowing* beings, not as theorists.

We speak as souls that have fully and completely *recognized and realized*.

We speak in eternal and universal Love, the only Light and Force in the Universe.

We antagonize no existing religion or society; the scope of THE MYSTIC SUCCESS CLUB is as broad as the Universe.

We invite *all* to join this Club, and be identified in Spirit with our great work for Life—more Life, more Light.

Many men and women, classed by the world as very successful, are gladly joining our Club, to help us Spiritually, Morally and Mentally in the grand work of uplifting souls. We want more such successful persons to help us.

"IN UNION THERE IS STRENGTH!"

Let us repeat what we said last month as to how to become a life member of THE MYSTIC SUCCESS CLUB:

Distinctly understand, THE MYSTIC SUCCESS CLUB is in no way a money-making organization. We have set aside a large sum of money to make it a grand success, and in turn for what we do for *you* in helping to make you successful and happy, we will expect you to help us to *partly* pay the expenses of supporting the club—(printing, postage, clerks, etc.).

To that end each member becomes a yearly subscriber to THE MAGAZINE OF MYSTERIES at one dollar, and gets *three* (3) friends to subscribe for the Magazine at one dollar a year, sending us the three subscribers, with three dollars. Upon receipt of the three subscribers, with three dollars, you are entered on our membership books as a *full life member*, with no further dues or payments of any kind whatsoever. We then mail you the First Degree (Health Degree), which, if you will work out, giving to it about one hour each day, will put you on the road to perfect and permanent health. At the end of thirty days we mail you the Second Degree (for Receptivity); in thirty days more the Third Degree (Attractiveness; or, Personal Magnetism), and in thirty days more the Fourth or final Degree, which prepares you for full Realization. It takes four months to work through the four degrees, and *you* are then in a far more healthy, receptive and attractive condition than you ever thought of being here on the earth-plane of existence. Some will develop the most perfect clairvoyant and clairaudient powers, which are always helpful to success; *all* will be more successful than they ever thought possible. Now, at the end of four months is the *real* beginning of *real* and *permanent* success.

Beloved and eternal spirit, Mary J. S., of Washington, D. C.—Peace and blessings be with you. This member writes:

"Dear Mystic Success Club—I have your letter with instructions (First Degree), and I am so glad that I am now a full life member. It seems a blessed privilege to be in touch with so many earnest true souls in this good work. The 14th of February, when your letter was sent, there must have been a treatment, too, which reached me and made me feel so bright and buoyant; it came in advance of the letter. I shall have to begin on the 16th day of February to answer questions. I need to be allied with strong, helpful souls, and I know there will be great good come to me. *I feel the blessing now!* I am well and believe in the Psychic-mental attitude to keep so. I want spiritual unfoldment and growth and all the help I can get in that direction, so that I can be a blessing to others. I especially need courage. I presume my letter, with money order for \$3 for three subscribers, has been received?"

As we mail the First Degree, we give a *silent mystical treatment* that always reaches the member, consciously or unconsciously. In the above case, we know psychometrically from the handwriting that our beloved sister is highly spiritual and psychic, and she therefore received our "wireless" and "letterless" vibrations. Later on, after the completion of the Fourth Degree, and Realization begins, all of our members will be more or less open to all the Unseen Forces which make for Peace, Harmony and Melody—grand success. We help develop all that is high and powerful and potent in man.

John L. D.—Beloved Brother: "We will ask and demand for you." It will be observed, dear brother, that we say little about the "dollar" in connection with this Club. Later on we know *exactly* about what to do for *you* and all members for opulence. Riches will come to all faithful, loyal and earnest members of this great and mighty Club. Money is never the measure of highest values—of highest success. There is something grander, greater and nobler in life than in piling up mere dollars, or in owning lands and houses. Understand, we know that great wealth is a blessing when you know how to use it. Would you not rather be a millionaire of honesty and high mental capacity, a millionaire of character, of achievement, than a mere millionaire of money? Of course, you would! And that is the kind of millionaires that will be in this world from now on. Remember, this is the New Age, of which the great Mystic Adepts have written about for ages. It is THE REAL GOLDEN AGE. We will clearly show the members of this Club how to *have wealth* and how to prevent *wealth having them*. Near your own feet lie treasures untold, and you can have them all for your own when you are *prepared and ready* for them. The Four Degrees will open your mind to eternal truths—the ancient secrets of the Inner Temple—that you have never recognized nor realized. Be patient, beloved brother. We are helping *you* and *all* members of this Club, *day and night*. Not a moment of any day passes that great systematic work is not being done by this Club. In a while its works will astound the whole world. Thousands of earnest members are being enrolled. We *know how* to make anything we touch a grand success. In the first place, we never have anything to do with any work or movement unless we clearly see it is for the good of the Whole. THE WHOLE WORLD NEEDS THIS GREAT MYSTIC SUCCESS CLUB, and *you*, and *you*, and *all*, will do well to join it, and *realize* your ideals.

A great many blessed souls write us that they are successful as far as health and material wealth is concerned, but that they lack that "*something*" which makes for complete happiness, and desire to know if we can help them. To these we say in a *positive way*. Yes, beloved, we can help you to realize that "*something*" that, if once possessed, will bring into your life the peace and joy you yearn for. The Four Degrees of this great Club are *all-comprehensive* and cover all the perplexing problems of life *now and here and anywhere*. In a simple, direct and positive way we lead you to full realization of eternal bliss. There is not one soul in this whole world who will not be uplifted to a fuller and completer life if they but earnestly and sincerely take the four degrees of our Club. Many persons of success are joining hands

At the end of four months all of your Psychic-Mental powers will have been developed to a most wonderful degree, and new doors will open to you for success, and Life will be beautiful.

Read this department each month, which will print about success, the growth of THE MYSTIC SUCCESS CLUB, special success and achievements of individual members, etc.

In conclusion, remember *you* become a life-member of THE MYSTIC SUCCESS CLUB, and will receive our daily vibrations that we send out in the Silence, upon becoming a subscriber for one year, at one dollar, to THE MAGAZINE OF MYSTERIES, and securing three more subscriptions from three friends, at one dollar each. If you are already a subscriber, then send three subscribers, with three dollars; if not, then send three subscribers and your own subscription, with four dollars. We will immediately enter your name as a Life Member on our books and send you one degree each month. There are no further dues, assessments or payments to be made.

Come, beloved—we speak to *you* in love, sincerity and earnestness—join hands with us for life, and help us spread the glad song of hope, health, courage, optimism and success to the whole world.

This is the golden opportunity of your life. If you doubt it, go into the Silence and ask the God within the soul about it.

Read this over thoughtfully and ask yourself about it.

THE MYSTIC SUCCESS CLUB is organized and founded by men and women who have realized tremendous success, and it will be in a prosperous and forceful condition as long as there is one discouraged soul on this planet.

A great Mystic Adept, who has realized all that is successful, will have encouraging and hopeful words printed here in this department each month.

Each member of this Club becomes a determined and purposeful conqueror of discordant and adverse conditions of Life, *now* and *here*.

In a while, each member assists others to rise and realize fullness and wholeness of Life.

It is a grand union of eternal souls for self-expansion and all-expansion—for Growth, Progress, Enthusiasm and Optimism.

We bring out in *you*, beloved, all the resources of your soul, heart and mind.

We fit *you* for the highest and noblest service—the highest and noblest success.

No power can ever take away from you what we give.

We help you to make your Life, *now* and *here*, larger, broader and grander in every way.

Read, each month, about THE MYSTIC SUCCESS CLUB.

With love, peace and good will to *all* beings in the universe, we are, always for grand success,

THE MYSTIC SUCCESS CLUB,

CARE OF MAGAZINE OF MYSTERIES,

22 North William Street, New York City, U. S. A.

N. B.—We desire members from all parts of this great and blessed planet.

with us for the good of the Whole. This is a co-operative club, made up of souls who yearn for universal progress, prosperity and happiness. All who join us, and work silently, with love for the good of the ALL, as given in the four degrees, help ALL, and incidentally lift their own souls up to a higher and more blessed plane of life. We help *all* who come in touch with us. In a Psychic-Mental way, which is explained in the four degrees, you permanently come into our vibrations, and hourly, daily, monthly, yearly and eternally live *en rapport* with some of the greatest and most successful men and women on this planet.

MAN SUFFERS FAILURE BECAUSE HE WILL NOT KNOW OR OBEY THE ONE SIMPLE ETERNAL LAW OF SUCCESS.

Come, beloved, let us reach you and teach you, and fire and inspire you, and fill and thrill you with vibrations you never before knew about.

No matter where you live, how old, weak or feeble your mind or body is, we can help you—and you can help us.

And now a word to the large number of members who have so quickly come into life membership with THE MYSTIC SUCCESS CLUB, and sent us three subscribers to THE MAGAZINE OF MYSTERIES. Aside from being benefited by joining our Club, you have done a good work in helping to spread the doctrine of Love, Hope, Courage, Sunshine and Cheering Optimism that will always be printed in *our* Magazine. It is a psychic phenomenon that all who in any manner help this Magazine are in turn greatly helped. The eternal Law of Reciprocity never fails to work.

If every aspiring reader of this Magazine should secure three new subscribers for this Magazine, and thus qualify for life membership, it would prove an everlasting blessing to such reader, and a blessing to the ALL. We assure you, beloved souls, that we are printing this Magazine for a high and lasting purpose. With all truth, we are not selfish nor sordid, and *your own soul* will tell you that we are earnest, enthusiastic and sincere in spreading abroad to the multitudes the blessed words of Hope, Courage, Progress and Cheering Optimism; that *all* we may do, may be done for the good of the ALL, and for the glory of the eternal and Blessed One.

"The chief aim of man should be the symmetrical development of all his powers and faculties, and placing them at the service of ALL, for the glory of God," said a great soul. And that is what is the underlying principle of this Magazine—we will always strive to arouse and awaken those who are sleeping. You, beloved, can help us; we can help *you*.

—EDITOR OF THE MYSTIC SUCCESS CLUB.

Blessed angels dwell in the Silence. Calm and cool thy heated and disturbed mind and praise the great God *within* thee for life, and hear the angels sing, and counsel, and advise thee; stop thy *ungrateful* fretting and fuming and praying and begging for things—be still, keep quiet and *Listen*. This is the way to Freedom and Salvation—saving thy *mind* from illusions, fear-thoughts, and doubt-thoughts. Go into the holy of holies—the blessed Silence—and cleanse thy mind from its poisonous fumes.

God's Love

THOU sendest us warmth when the sun is low,
And the earth lies asleep in soft veilings of snow,
Thy love, like broad rivers, unceasing roll,
And in musical measures communes with my soul.

Oh, love that for aye in our hearts would abide,
Though wandering oft from our guardian's side;
Thy banner is over our lives all unfurled,
And love is the message it bears to the world.

How sweet are thy lessons, how near to my heart,
As I see thee in nature, oh, Father, thou art!
The fair, lowly violet found in the shade,
Bright emblem of love that our Father has made.

The sun as it climbs o'er the hills in the morn;
The brook as it murmurs in music along;
The soft-melting shadows when evening is near,
Speak a language that only His love can endear.

There's a place in my heart—a lover's retreat—
Where I wait and I listen, His coming to greet.
Oh, the joy of His presence can ne'er be expressed,
But to know Him and love Him, is much to be blessed.

FREE HAIR FOOD



FALLING HAIR and BALDNESS ABSOLUTELY CURED

There is but one way to tell the reason of baldness and falling hair, and that is by a microscopic examination of the hair itself. The particular disease with which your scalp is afflicted must be known before it can be intelligently treated. The use of dandruff cures and hair tonics, without knowing the specific cause of your disease, is like taking medicine without knowing what you are trying to cure. Send three fallen hairs from your combings, to Prof. J. H. Austin, the celebrated Bacteriologist, who will send you absolutely free a diagnosis of your case, a booklet on care of the hair and scalp, and a sample box of the remedy which he will prepare specially for you.

Enclose no postage and write to-day.

Prof. J. H. AUSTIN, 707 McVicker's Bldg., Chicago, Ill.

Strengthens the Lungs Develops the Chest

A wonderful discovery. Makes weak lungs strong. Increases chest from two to four inches. Simple in application. A few minutes each day devoted to breathing through the

ALLEN Breathing Tube

will do wonders towards making you healthy and robust. Used in time, prevents consumption; if the disease is developed, helps to cure it. Mailed postpaid on receipt of 25 cents. To foreign countries 35 cents.

DR. JOSHUA ALLEN,
2129 East Cumberland Street,
Philadelphia, Pa., U. S. A.

GROW YOUR HAIR AND EARN \$500.

To advertise our wonderful HAIR GROWING preparations where they are at present unknown, we offer \$5 each (retail \$200) in GOLD, FREE. Whether you are entirely bald, or have just begun to lose your hair; or never having had much, now wish it luxuriant, YOU HAVE AN EQUAL CHANCE to earn a small fortune and in any case will GROW LUXURIOUS HAIR to pay you for your trouble. We find that each new patient is the means of sending us so many others that we can easily afford to pay large sums for new patients. Write To-day! The particulars are free, but if you will enclose, to help us pay postage, we will send you a trial treatment consisting of a bottle of Hair Grease, box of Dandruff Cure, a box of Terebinth Soap and a book on the care of the hair which will enable you to become a Hair Specialist yourself. All this sent free in sealed package if you will send us, to help defray postage. Address DR. A. W. RHODES CO., HAIR AND SCALP SPECIALISTS, LOWELL, MASS.

The Influence of Diagnosis

By Henry Wood

DIAGNOSIS often amounts to subjective creation, and this tends to bring forth objective manifestation. More than anything else, it is responsible for the great variety and persistence of those negative conditions called diseases.

At not infrequent intervals the announcement comes that some eminent pathologist has shown rare skill and learning in the detection of some peculiar quality of disorder which has hitherto been unclassified. He takes great credit for his "discovery," and proceeds to dignify it by some imposing Latin name, or, possibly, immortalizes his own cognomen by association with it. The discoverer virtually takes out a patent on a new-fangled order of morbidity and is proud of his accomplishment. He poses as a great public benefactor, and honestly believes that he is entitled to as much consideration as though he had discovered a new planet. And such an absurd philosophy as this has come down through past ages, and is still regarded as beneficent and scientific. Think of it! Thousands of young men in the medical colleges of the land are crowding their minds with disorderly and abnormal images, in order that they may be able to find them in humanity. People usually find what they look for.

When a physician is called in to see a patient he at once tries to recognize one of the many disease images that he carries with him. Instead of bringing the prominent idea of health, he impresses the opposite. That he does this unwittingly makes it no less a positive and dreadful mistake.

If it were announced that some eminent moralist had discovered a new kind of sin—something of a little different shade or quality than what had been before noted in the decalogue or elsewhere—and he should delineate the same to the world, he would be regarded as a victim of mental aberration. But in reality the harm might be less than that of the pathologist, unless, forsooth, he fastened it upon people by an imposing title and a personal diagnosis.

But the fact that the pathological expert had invented a new shade, or rare combination of "disease"—some unique deficiency of wholeness—would not be of supreme importance, were it not that it at once springs into universal use. It soon becomes the fashion, and rapidly crops out in all directions. Doctors are then on the alert for it and accommodating patients everywhere "have it." It requires a very skillful (?) practitioner to correctly diagnose but rest assured he will always accomplish his task.

How did the world get along without the knowledge of a peculiar quality or lack of quality, in the kidneys, which Dr. Bright, of London, "discovered," and which was named after him? Have kidney deficiencies diminished in consequence of his great discovery? Quite the reverse. It is now announced that "several different varieties of Bright's disease" are detected, and the end is not yet. People must have them all in order to fill out the pathological outline.

But the patient is in the same "Slough of Despond" as the practitioner, for if the latter when called, does not promptly give the lack of wholeness an imposing name, he is not supposed to "know his business." He must have an intimate acquaintance with all the various phantoms and spectres that have haunted humanity, and be on familiar and speaking terms with them. After he has brought forward and introduced the most available one, and made to it at home, he then, with a politeness of the regulation pattern, invites it to go as soon as it has had its "run." Without this formality he would not seem to earn his fee.

To a considerable degree, diagnosis is regulated by fashion and conventionalism. For illustration, "heart failure," although always conceded to be a common accompaniment in the act of dropping the form, has never been diagnosed as a specific disease until within the past few years. Where has it been all the time before? It is, however, a convenient invention for the profession, for it "covers a multitude of sins."

As an interesting concrete instance of mental suggestion through diagnosis, the writer will quote, verbatim, a portion of a letter

recently received by him from a gentleman in Ohio. After some preliminary apology for writing, he says:

"About three years ago I was formally and officially told by allopathic physicians that I had heart disease, and that it would kill me. I never experienced any trouble with my heart, and have not yet, but though I enjoy perfect health, from that time to the present my life has been a living death. I lived under a cloud and in constant fear, and keep my mind continually on my heart, and magnify every little sensation into something fearful. I am waiting and watching for the serious symptoms, and of course they will come. Is there anything in mind cure for such as me? I will be pleased to hear from you. I believe in Christian Science, or whatever it is called, and am never sick and never take medicine. It seems to me I could ward off any disease with it except the dread phantom, heart disease. It seems to me that the line is drawn there."

I have given the above liberal extract from the letter because of its illustrative and typical significance. A man, evidently of sensitive organization—as are thousands of others—has a formal diagnosis fastened upon him. Though he is in good health and knows through his reasoning faculty that the diagnosis is rubbish, yet a mental picture of his falling down with the dread malady haunts him day and night. It has imposed itself in his consciousness, and the more he struggles with it the oftener it returns. Similar, though perhaps not often as intense, instances are very common. In such a case, if the physician, with the skill of a pugilist, should deliver a blow to his patient which would prostrate him upon the floor, he would do him less harm.

The human mentality is crowded with phantoms which have been ignorantly and unwittingly installed, and they will not retire at the bidding. They never depart by command, entreaty or petition, but only by displacement. Wherever there is a vacancy, spectres will enter and hold high carnival. The "strong man" will hold possession of the house until a stronger—higher in character—puts him out by coming in.

The human consciousness must be educated so that it will hold on with great tenacity to such ideals as are wished for. If the mind be filled with the positives which are desired, the shadows of opposing negatives will knock for entrance in vain. Pictures of health, beauty, harmony and happiness should cover the walls of every mental chamber.

To advertise and emphasize disease by subdividing, classifying and multiplying its phenomena and giving it formidable and scientific (?) names, is the mistake of the ages.

The whole "science" of pathology, in the study of which every medical student of the regulation order must spend years of his life, is nothing less than the multiplier and disseminator of negative and abnormal conditions. Genuine therapeutic science consists of an intelligent and sought-for influx from above, and this drives out morbid conditions as the entrance of the sunlight banishes darkness.

In the Last Days

As we grow old, how softly, slowly close
The doors of sense, and shut us from the world,
Like tender petals of some ling'ring rose
That, of a frosty night, have inward curled!

Dim as the figure in a dream now pass
Those glitt'ring shows that stirred our youthful hearts,
Poor, hurrying shadows in a misty glass,
Each but a moment seen ere it departs.

Nor sight, nor sound, nor taste of earth's delights
Can longer please; these things are past and gone.
The soul will put her quiet house to rights,
And in the upper chamber watch the dawn.

—James Buckham.

Wisdom is the olive that springeth from the heart, bloometh on the tongue, and beareth fruit in the action.

Truths

By Lucy A. Mallory

PEOPLE are always rushed for time, yet they have an eternity of time on hand.

Physical immortality will never be realized until we have conscious spiritual Immortality.

Corruption is the grave of being. It is from this grave that the race needs to be resurrected.

Peace is the only thing that can overcome discord; discord is the only element that can destroy peace.

Ignore that which you do not want to grow within you, for whatever we cultivate—love or hate—grows.

There is no evil but ignorance and its expressions; there is no good but wisdom and its manifestations.

Those people who rest in the belief that some other than themselves can save them from the consequences of their sins are spiritual tramps.

Reciprocity is a universal law, and where this law is most harmoniously observed, there life is at its best. Misery, destruction and death come from disobeying this law.

When we tell the individual to know himself and he will know God, the sectarian, pious people say, "Blasphemy." Is there a sectarian religion on the face of the earth that worships any God but a glorified man as an idol?

It is not strange that those who will go out of their way to prevent being 13 at table for fear of ill luck, will scoff at the idea that an evil thought is disastrous? It is the mind that creates good or ill, and the body reaps either the one or the other.

Everything we think, feel, do, eat and drink, has its effect upon our consciousness. A cup of tea has one effect; a drink of liquor another and different effect, etc., etc. It is only the ignorant who think that consciousness is a crystallized and fixed quantity.

The "Heaven for belief" originated in an age when living by robbery was the normal state of mankind; for a Heaven gained by the goodness of another is just as dishonest as getting the good things of this world by stealing what another has earned by hard work.

The question of all questions for the individual is: What manner of life am I unfolding? Is it the life that gives me peace and satisfaction as day follows day? What manner of individual spirit am I evolving? Is it prepared to meet whatever comes to it, conscious of its power in love manifest.

Scorn not at truth—thy only friend and redeemer—in any form in which it may present itself, for by doing so thou mayest condemn thyself to stay a long period of time in the Hells of falsity and error. The scoffer at truth shuts the door against it, and, as that door closes, the gate of darkness opens wide.

Yoga Aphorisms

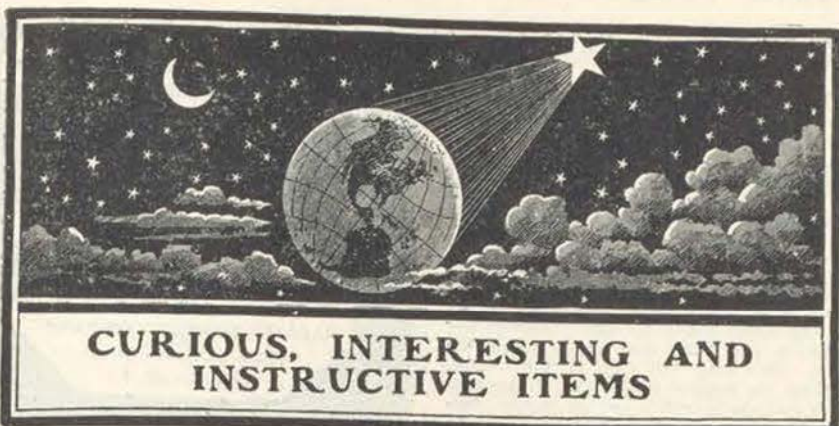
Those which cannot be differentiated by species, sign and place, even they will be discriminated by Samyama ("control"—that is the philosophy technically used for the perfect control of the powers of the mind, by which the Yogi can know anything in the universe). —Patanjali.

The misery that we have comes from ignorance (continues the great Indian seer), from non-discrimination between the real and the unreal. We are all taking that which is bad for that which is good, and that which is a dream for that which is real. Soul is the only reality, and we have forgotten it. Body is an unreal dream, and we think we are all bodies. So this non-discrimination is the cause of misery, and it is caused by ignorance. When discrimination comes it brings strength, and then alone can we avoid all these various ideas of the body, and heavens, and gods and Devas.

The highest philosophy of the Yogi is based upon this fact, that the Purusa (the soul) is pure and perfect, and is the only simple that exists in this universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. When this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and as such cannot be Purusa.

The saving knowledge is that knowledge of discrimination which covers all objects, all means.

Then Patanjali proceeds in explanation: Isolation, that is the goal; when that is attained the Soul will find that it was alone all the time, and it required no one to make it happy. As long as we require someone else to make us happy we are slaves. When the Purusa finds that it is free, and does not require anything to complete itself, that this nature is quite unnecessary, then freedom is attained.



What Did the Horse See?

By John W. Clark

It has often been said that animals have a keen and quick appreciation of anything which partakes of a supernatural character. Whether the whole animal creation are endowed with this singular capacity, it is impossible to say, but as regards horses and dogs—if we are to believe the many stories which are related on the best of authorities—it is certain that these animals have been the first to recognize and to testify by their fright and terror that they are in the presence of something beyond their ken.

In the following instance a horse evidently saw something claimed to have been seen also by one occupant of the vehicle, but unseen by the other. The peculiar circumstances were related to the writer by a friend on whose word he can implicitly rely.

Mr. S. was a farmer owning a large farm in a beautiful agricultural district. His house was a roomy, substantially built place, standing some distance back from the road and approached by a carriage-drive of considerable length, lined on either side with tall trees. The entrance to this drive was through a gateway on the public road. One evening Mr. S. and a friend who was staying with him set out for a neighboring house, a few miles distant, where they were invited to dine. They drove a fine, spirited horse in a light dog-cart, and arrived at the end of their journey in half an hour. During the drive Mr. S. experienced a peculiar sense of depression. He knew of nothing which would adequately account for it, and thought that it would wear off before they reached their destination. His mother, who lived at a great distance from him, was ill, but he was not aware that there was any cause for alarm on that account, as he fully believed she would recover. Soon after their arrival at the house dinner was served. During the progress of dinner the "queer" feeling experienced by Mr. S. on the way deepened, and though he was an interesting conversationalist and a man of genial manners, to-night he was unusually quiet and reserved. Try as he would, he could not shake off the depression which had fastened upon him, and at length the feeling became so unbearable that he made his excuses on the plea of indisposition and left immediately on the conclusion of the dinner. Orders were given for the horse and dog-cart to be brought round to the door, and at half-past eight Mr. S. bade adieu to his hosts, and, accompanied by his friend, got into the dog-cart and started for home. The night was fine, though somewhat dark. They drove home in absolute silence. Nothing was heard but the rhythmic beat of the horse's hoofs upon the well-kept roads. At length they reached the open gateway leading to the farmhouse. Just as they entered the gateway, the horse, always obedient hitherto, stopped and refused to go forward, at the same time showing unmistakable signs of fear. At this moment, Mr. S., with eyes fixed intently on some object right ahead, stretched out his arm, pointed in the direction of his gaze and said, "There is mother standing there!" His friend peered into the darkness, but could see nothing. The horse, in spite of coaxing and urging, still refused to move and stood trembling in every limb. After vainly endeavoring to get the animal to go on, Mr. S.'s friend got out of the cart, and taking the horse by the head, led him gently past the place. He resumed his seat in the dog-cart, and the horse, having now apparently got over the worst of its fear, went as usual up the rest of the drive to the house. Next day word came to Mr. S. that his mother had died at nine o'clock the previous night. At that time Mr. S. says he saw his mother standing in the driveway to his house—many miles from the place where she died. His friend could see nothing. What did the horse see?

I have known sorrow—therefore I
May laugh with you, O friend, more merrily

Than those who never sorrowed upon
earth

And know what laughter's worth.

I have known laughter—therefore I
May sorrow with you far more tenderly

Than those who never knew how sad a
thing

Seems merriment to one heart's suffering.

"I am captain of my soul."—W. E. Henly. Not so! dear brother—thou art an eternal soul, captain of thy mind and body. Come! aspiring souls, let us think, speak and write as eternal souls with a mind and physical body, and not as a body with a soul.

Abraham Lincoln's Dream

As Related by John Forster in His "Life of Dickens," Vol. III

"On the afternoon of the day on which the President was shot there was a Cabinet council, at which he presided. Mr. Stanton arrived rather late. The President broke off in something he was saying and remarked: 'Let us proceed to business, gentlemen.' Mr. Stanton then noticed, with great surprise, that the President sat with great dignity in his chair instead of lolling about in the most ungainly attitude, as his invariable custom was, and that instead of telling irrelevant or questionable stories, he was grave and calm and quite a different man.

"Mr. Stanton, on leaving the council with the Attorney General, said to him: 'What an extraordinary change in Mr. Lincoln!' The Attorney General replied: 'We all saw it before you came in. While we were waiting for you, Mr. Lincoln said, with his chin on his breast, "Gentlemen, something very extraordinary is going to happen, and that very soon." To which the Attorney General replied, "Something good, sir, I hope." The President answered very gravely, "I don't know, I don't know; but it will happen, and shortly, too!" The Attorney General pressed him to explain. In reply the President said, "I have had a dream, and I have now had the same dream three times. Once on the night preceding the Battle of Bull Run, once on the night preceding such another" (naming a battle also unfavorable to the North). His chin sank on his breast again, and he sat reflecting. "Might one ask the nature of this dream, sir?" said the Attorney General. "Well," said the President, without raising his head or changing his attitude, "I am on a great rolling river, and I am in a boat, and I drift and I drift! But this is not business," suddenly raising his face and looking round the table as Mr. Stanton entered. "Let us proceed to business, gentlemen." That night Mr. Lincoln was shot."

A minister of my acquaintance was once reading the New Testament with his little boy on a Sunday afternoon. When they came to this passage, "I and my Father are one," the little fellow broke out with delight: "Just like us, isn't it father?" The simple, transparent mind of the child seems to me to have taken the deep, rich sense of the words of Jesus far more truly than the theological dogmatists of Christendom have done. Let us take this saying, not as the statement of a mystery, given by authority, which we must blindly accept or be doomed, but as the expression of a spiritual experience which we may share and be blessed. It is an utterance of the deepest life of the soul, the conscious union of the little man with the great God. It encourages us to aspire to that lofty height where doubt and fear are forgotten in sacred repose and content, and in the innermost quiet of perfect love.—Rev. Charles G. Ames.

You, dear reader, are an eternal child of the great Eternal God, the loving Father of all. Firmly and persistently hold this grand and eternal truth in your mind and you will become whole, and when you fully realize that you and all beings are eternal children of one eternal, all-loving Father, you will live in eternal joy, peace, harmony and melody. More than that, dear child of God, you will help in an occult and psychic way countless other struggling children—your brothers—to realize and reach infinite perfection. You, dear reader, are an eternal child of the great eternal God, the loving Father of all!

Power of Loving Kindness

BISHOP McCABE tells this story: In a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and as I did so I grasped it and said: "Good night: I hope to meet you again in glory." I had often done that, and I thought nothing of it in this case. I went into the house, met my host, and retired to my room for the night. About midnight my host knocked at my chamber door and said: "Chaplain, that hackman has come back, and he says he has got to see you to-night. I told him he had better wait, but he said, 'No, sir; I must see him to-night, and I know that he will be willing to see me.'" When the hackman came up, a broad-shouldered rough-looking man, with a whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. Said he: "If I meet you in glory, I have got to turn around. I have come to ask you to pray with me." What a privilege it was to pray with that man.

A Curious Manuscript

A SINGULAR story appears in an influential Italian journal, the *Corriere della Sera*, says the *Christian Herald*, to the effect that an aged recluse, named Core, who died at Jerusalem twenty years ago, left among the belongings found in his retreat a very curious manuscript. It was examined by many persons, who were, however, unable to decipher it. Finally, several learned Hebraists saw it and pronounced it very ancient Hebrew. They deciphered the title as an epistle of "Peter, the Fisherman, servant of Jesus, son of Mary, to the people, in the name and by the will of the Lord." The document professes to have been written by Peter in his ninetieth year "in the house of Bolier, near to the Lord's Temple." It is not yet by any means settled that the document is a genuine epistle, and experts are still examining it.

Vegetarian "Weaklings"

KARL MANN, the German Vegetarian, who won the great German walking match, from Dresden to Berlin (124½ miles), covered the distance in 26 hours 52 minutes. Mr. Mann is a clerk in a commercial house, and does not touch animal food of any kind. His diet is fruit, nuts, whole-wheat bread and crackers and salads. This is the second great walking match he has won. Out of thirty-two competitors there were twenty-six athletes who had trained on flesh-foods—the remainder were Vegetarians. All the flesh-eaters were outclassed and out-walked and left far in the rear.

The German flesh-eaters now claim that the Vegetarians won because they do not drink liquor. But why is it that Vegetarians have no desire to drink liquor, and why is it that flesh-eaters do? It is because the former are free from the poisons inherent from flesh food, which create a craving in the latter for liquor to burn them up.

If abstinence from liquor drinking caused the Vegetarians to win, it is one of the strongest arguments in favor of a Vegetarian diet.

True Religion comes to man when his soul, heart and mind are equalized, or spiritualized; when he recognizes and realizes that Soul is, and heart and mind are instruments of the soul. Consciousness of our oneness with God is true religion.

Jupiter, Venus and Mars

Pale in the moon's clear light;

So Friendship and Love are stars

That burn brightest in darkest night.

HEART TALKS

By Helen Van-Anderson

HOW often we hear the phrase, thoughtlessly uttered, too, sometimes: "It takes all kinds of people to make a world." Yes, and no matter how queer, how erratic or selfish or peculiar each one may be who calls forth that remark, he or she is showing forth some stage of the evolution of the immortal soul in its wonderful journey toward perfection.

You may ask: If the divine life is the one and only perfect life, and it is that life which is manifested in the personality, how can there be such incongruities and apparent deviations from the source? It all resolves itself into the old question: "What is the origin of evil?" The answer can only be that the Divine has given to His children free-will and the power to use the gifts of life as they choose, and the expression is the result of a deflection or a reflection of the Divine image. It is a deflection, because of the wrong use of the power through ignorance or wilfulness in the individual life of the person in question or of his ancestors and the ancestors of the race.

Just as the little child must have experience before he can develop independence of life or action and base his judgment upon his experience, so the soul, having been put upon the earth for the learning of certain things, must learn them through personal experience. If it makes a mistake, either wilfully or ignorantly, there is a deflection which expresses itself in the body, mind and character. So many are the lessons to be learned, so minute are the progressive steps, so infinite in variety are the experiences, that ages and ages are required for the evolution into even what is called the state of civilization. As each individual has his freedom, both to choose and to use his will and opportunity, he not only fastens upon himself the deflection caused by every mistake of his own, but is more or less subject to the mistakes and consequent deflections of the race.

So these whom you call "the all kinds of people" are those in whom deflections are emphasized, and who, for the time being, seem obliged to spend the force of such emphasis in their eccentricities and by their extremes in any one direction. They are more rapidly speeding to the end of such deflection because of their very absorption in that particular phase of consciousness.

We say of an insane person, "He is mentally unbalanced," meaning thereby that he has not that fine judgment faculty which enables him to weigh, compare and properly relate the phenomena of life. We say of the drunkard, "He is losing his grip upon himself," and we mean that his appetite for drink causes him to go to excess in satisfying it. He may be brilliant, possessing a splendid business, a beautiful and beloved family, yet when he becomes so absorbed in his passion for drink he forgets everything else. He goes rapidly downward until everything is lost and he a mumbling sot in the gutter. We say of the one who is an extremist on one idea, who advocates most radical measures and would overturn all conventional and conservative modes and methods of social life, "He is a crank."

All these are examples of the deflection which has its origin either in a near or remote past of that soul's experience. The very excess shows the rapidly approaching end of that particular mistake or delusion. God's methods throughout all nature reveal the law of liberty; liberty which is so beautifully illustrated in the parable of the Prodigal Son, that story which, through all the ages past and to come, reveals the redeeming power of love. We may not be able to say at the present stage of our evolution: "Give the insane man his liberty, let him do what he will and express in whatsoever way his impulse leads him, the mania that possesses him."

No; at present we must have some protection. Therefore, asylums must be endured (though God speed the day when they be unnecessary). We may not say of the drunkard: "Let him go. Remove the moral stigma of his degradation, give him his perfect liberty to drink anywhere and everywhere."

No; for the protection of his family and the elevation of the moral standards which the world so sadly needs, we must in all ways expedient lessen his opportunities for indulgence and place him under moral restraint. We may not say of the crank, providing his radical ideas lead to anarchism or serious interference of public welfare: "Let him go to an extreme, let him say and do what he will to promulgate his queer and one-sided idea."

On the contrary, when his excess of enthusiasm makes him harmful to the community, he must be suppressed.

Yet there is one thing we may do, you and I, for all those whose deflections make them queer or dangerous. We can think kindly and charitably of them. We can have that forgiving attitude, that far-reaching and God-like view, which Divine charity alone can give, which will enable us to say: "I have no condemnation for him or her; I will be kind and considerate always; I will think of him as one who is soon to awaken and come to his own; the reflection of his true, beautiful, God-like self." This will be a veritable help to him, and not only to him, but to ourselves. This very thought of kindly consideration will be soothing and comforting to his spirit, even though he never knows whence it comes. The time of his awakening will come sooner through the potency of these Christ-like thoughts of him.

"Wisdom and Love, in secret fellowship,
Guide our world's wandering with a
finger-tip."

Bird Wisdom

From Margaret Kern's *Charming Little Book, "Vesper Sparrow"*

THUS speaks the philosopher of the birds:

"Sometime I will seek the home of the Barred Owl, who sees the Light that shineth in darkness. Soon I shall have opportunity to see him, and to ask of him questions. My soul tells me this shall be; when the thunder of the heavens announces the hour, then I will stand face to face with Wisdom. O Sun, thou Light of the World, grant that my feet be no longer fashioned after claws. Guide me into thy everlasting habitations. Give me

"Wings that my heart may rest
In the radiant morning's breast."

"Now I will attend to my duties with a singing heart—educate and watch over the coming birdlings, so, faithful in small things, I shall mount upward to find that gate which opens to all who knock rightly. Hark! What is it the good and holy Michelet sings to me? 'Thou shalt win and deserve while here, by the sweat of thy brow, a step forward in liberty.'"

"Sometime the cord now binding me to the ground will be slack or broken in twain, and I will know and be able to carry the golden seed everywhere and plant it in every growing place. When the hour comes, all earthly shackles will melt away into nothingness, and I shall be free—free in heart as in wing."

Why disturb thy mind, eternal soul, with groups of false images that throw it out of balance and grieve thy soul? These false and vain imaginations about a distorted Creator, of the devil, demons, hell, Heaven, paradise, creation, time, beginning and end, salvation and redemption have well nigh destroyed thy mind. Know ye this, blessed soul, thou art an eternal child of an eternal, loving Father, the only One of Omnipotence, Omniscience and Omnipresence, and that thy existence here or anywhere is not for idle and fantastic dreams and nightmares, but for Eternal Progress and Eternal Bliss. Empty thy mind of these mortal fantasies and let the Divine Mind take full possession and be a fearless, powerful, God-loving soul.

O Son of Man! Cheer up thy heart with delight, that thou mayst be fitted to meet Me and become a mirror of My Beauty.—*The Hidden Words.*

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AWAKE!

Up, my soul, that art sleeping
There in thy dark self-grave!
Up and out where the sweeping
Wind of the Spirit can save.

Up and out in the field
Where thy forces may have full sway!
Out where thy life is revealed
In the light of the workers' day!

Up and out with the throng
Who need the Christ-fraught might—
Who wait for the glorious morn
Of the resurrected life.

Awake! Spring forth and be free
To work, to love, to be still,
To master the waves of the sea
Or temper thy human will.

Awake, for the Day is here!
The night-bird of woe has flown—
Now sounds the trumpet-call clear
To bid thee come forth to thy own.
—HELEN VAN-ANDERSON.

Vibration

TOUCH the strings of a harp and a vibratory current is created which echoes and re-echoes even to the end of time. This may serve as an illustration of the breadth and scope of the subject under consideration. Broach it ever so gently and a thousand waves of thought spring into form, and one is almost appalled at the apparent impossible task of making the subject at all clear. It is a branch of occult research which requires practical application in order to get a forceful comprehension.

Each thought, however faintly or imperfectly formed, has its own vibratory effect upon the person or thing toward which it is directed. Further, it also has another and final effect upon the originator of the wave. Thus it is seen that it is of great importance as to the manner of the vibratory currents which we allow our brains to set in motion, for at the end of the circle we get the full effect.

We have often and carefully discussed the importance of harmonious vibrations as associated with speech, and have pointed out the evil effects of impatience, sarcasm, gossip, etc., both upon the originator of the tones as well as upon the people who are obliged to listen. The inaudible "tones" which come from evil thought are just as harmful in their way as the waves set in motion by the tongue. Let us more carefully consider this phase of vibration, study and practically make it a part of the daily life.—C. H. Mackay.

Be in Earnest

EARNESTNESS is potential success. A thoroughly earnest man never failed. In the nature of things he cannot fail. If a man fails he is not earnest enough. You say, count the circumstances. I do take account of the circumstances. That is what makes me say it, because a man or woman who is sufficiently in earnest is the mightiest of circumstances. I admit circumstances—they are real—but the mightiest circumstance is the rounded man or the rounded woman. No weapon has ever been forged, nor ever can be forged, that will play successfully against the earnest man or the earnest woman.

Heaven exists within us in the faculties latent in the human brain, the superabundance of which no man has ever dreamed. The weakest man living has the powers of a god folded within his organization; and they will remain folded until he learns to believe in their existence and then tries to develop them.—*Metaphysical Magazine*.

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Sayings of Frederick Burry

WHILE Concentration is the basis of success, this is not to be confounded with one-sidedness. The nature of concentration is wholeness; and while (only for a while) there is a special concentration on one point, this feature is always to be discerned in relation to all.

Idle curiosity is hardly a source of real interest. It is the product of habit. As we know it is impossible to engage in more than one thing at a time, it is clear that the merely curious seeker is losing many opportunities for both instruction and true enjoyment.

Just what bearing we individually have on life, we cannot as yet apprehend. It is certain, however, that each one is exerting a tremendous influence in the world, and it is also certain that the full extent of what this influence has been will eventually be known.

Before you condemn another you should be acquainted with all circumstances that led to his action; and if you could see all around, understanding the underlying motives and impulses, you could not condemn, for you would perceive the meaning and necessity of it all.

It is so very important to rid oneself of care and worry, that what often seems to be a great price is really not too much for such a freedom. What if it does mean the relinquishing of possessions or supposed privileges? To feel absolved from an ultra-responsibility is surely worth all it costs.

Simple as the mighty truths of life are, they cannot be disclosed to many of the "learned" ones, who have, as it were, certain chambers of their mind closed, and for the time being are necessarily shut away from many mighty truths. Before our minds can be illuminated with true wisdom we must live up to our ideals, which are always pressing us into fields of expression. This is in reality coming in touch with the foundation facts (the lower strata) of life; diving beneath surface shams for the common palpitating real life.

Changes cause friction, true enough; yet the disturbance (which soon passes) is in itself often a symptom which precedes an advance. The upward moves are what we want; we are here to ascend; if we stay too long in one place a certain inertness sets in, and to get rid of this condition sometimes means considerable trouble.

If a certain necessary work seems irksome, bravely overcome the tendency to forego it and enter right into it. Immediately it will be found that the disagreeable features will begin to fade away, until when the work is completed, you are not only happy over the accomplishment, but you wonder why at first it appeared so distasteful.

The person who leans assumes a servile position for the time being; in some way, looking up to another as master. This is then not the way to become free, though I can quite easily see that such an attitude represents a stage in our development. Only let us hasten to step upward to higher planes, to be one's own master—to be free.

No one can follow straight on, without deviation, in any particular line. And it is well that these offshoots take place, for how often do we find our goals dissolve away and make room for something greater, better; and in branching out we have only gained a wider field of experience? Concentration, like all else, must obey the law of limitation and exception.

It may seem hard to escape from becoming entangled in certain affairs, which at the same time reason plainly shows us are not based on just principles, but it should never be forgotten that the extrication is still more difficult, and this must come sooner or later, for justice will have her way. We learn this lesson from our private affairs, and particularly from such national disturbances as so often without necessity lead to war with all its endless confusions.

It is certainly a difficult task to habituate our thoughts to the ideal of a universal selfness, living for others as one with self, expanding the conception of one's identity to take in all; yielding up many of those narrow clinging ideas of personal "rights." Yes, it is difficult, for we have not come into a complete recognition of the Infinity of Self. But such a renunciation will surely be rewarded; voluntary acts of service must be performed first, then the meaning, the wisdom of giving out, expanding, is disclosed—the consciousness of mastery becomes ours, which transcends all the props of possessions; only we must first make a loving venture of Faith.

You must never forget that there are many other channels of Force besides those in your own personality; that energies are forever active and working for universal results; and since you are an essential unit in the scheme of Existence, all that is required of you is to indifferently follow out your ideas as they come and with faith leave the rest.

Is it worth while, those wrinkles and hard lines, those gray hairs and cadaverous features for the sake of gold and what gold can buy? Are the cares and worries which usually accompany so-called prosperity worth the exchange of a simple life with few wants beyond the health and beauty which are ours as we become simply natural and free?

It is impossible to consider the interests of the individual without the collective interests of the community. Thus social problems are forced on us with every recognized personal need. The contagion of health is in its nature a universal current. And this eternal contact of all life with its projected consciousness is the keynote of great happiness.

Men are looking for the seat of power. Some are looking outwards, worshipping a self-made ideal god; others think supreme power lies in a tenacious determined will, others in the thoughts (as so many dynamic projectiles), but the power, the energy of life, lies deeper than all these conceptions. The tendency in many quarters is to over-emphasize the power of strenuous thinking, when quiet repose and calm, almost an absence of thought, has been repeatedly proved to be an agency of power. It is by naturally making ourselves willing channels of expression that we rise to a degree of mastery: by faithfully thinking, feeling, acting, in accord with the ever-widening vision of Truth, which comes to each one.

Love Heals Our Ills

THERE is nothing so hygienic as friendship—to love and be loved means an even pulse, clear eyes, good digestion, sound sleep—success, says The Philistine.

Strike the key, and at once the vibrations start. All who are on your wire get the benefit; and this wire is a wireless wire that circles the globe like a Marconi cable. The way to strike the key is this: When you find a person who loves the things that you love, who is trying to be honest and simple and genuine; who is willing to say I do not know, and who is not so very good and knows it (so does not blame other folks), but likes to mind his own business, thus giving other folks an opportunity to mind theirs—stand by this man. Help him wherever you can, encourage him and give him good cheer. Use your friends by being of use to them. A thousand little things will suggest themselves where you can be of service—push the good things along.

Get in line with the vibrations, and when you feel them coming, pass them on—it is the only way to keep them.

"It has been abundantly proved that anger changes the secretions; that fear deranges the circulation and deteriorates the blood; and that selfishness, pessimism and immoral thought drain and impoverish the vitality."—Henry Wood.

Pride and indifference are the shadows of peace and harmony.

The ways of men are narrow,
But the gates of Heaven are wide.

Man may be called a poem of God and continuing the figure, some men are epic poems. Luther and Paul, for example; others are battle songs, such as Cromwell and Joshua. God doesn't ask whether a man is good, but what he is good for.—Rev. George Elliott.

THE PSYCHIC MAN.

PROF. R. E. DUTTON,
Lincoln, Nebraska, U. S. A.

Has made a late discovery to himself in which he has developed strong mental faculties and power to control the psychic faculties of the special senses. Scent, touch, taste, sight and hearing, the five special senses of the physical condition, have succumbed to the will and mind-power of myself. While I can control these senses psychically, or spiritually, and without any real means of exciting these special senses to control and action, I can, through simple Mind Control, produce the strongest scent, touch, taste, Mental Vision, or Clairaudient hearing and use of my Psychic faculties as though I were in use of the real senses in actual experience. The way I produce this control is by power of my mind to concentrate upon a thought for a few minutes. I become drowsy and begin to emerge into sleep, when this thought held in mind becomes as a great mental picture. At this point I am nearly to sleep, when this mental picture becomes as real as in a dream and begins to pass in succession various scenery of home, country and travels. I never go entirely to sleep, but remember myself enough all the while to control the nature of this vision and dream of the beautiful things as I choose to think the beautiful thoughts. Every one knows how dreams will control the sleeper so as to produce any and all of these Psychic faculties and make the dream seem to the sleeper the truest of reality until awakened. Just so it is that my Psychic faculties are controlled, only they are not controlled at random by unpleasant and hideous dreams, as I retain enough wakefulness and consciousness to make these dreams of the nature all the while that pleases and gives me great enjoyment. Thus my Psychic faculties experience the pleasant odor of flower garden while my thought and vision are of it, or I can dream and sense the touch of ice or hot iron as the mind controls or is controlled by the thought and I see the thought, and if I want to see a gun fired off I will hear the deafening sound, or be blinded by the thought of looking at the sunlight. I can taste the delicious fruit of the orchard in this dream, I become overwhelmed with joy as never experienced in physical conditions, or I can reverse the control of the dream and induce the nightmare, to experience the most terrible feelings one ever felt, all at will, through the mental vision and mind control when partly asleep. This practice has developed my Clairvoyant Sight, Clairaudient hearing, and my Psychometric powers in general. It has given me success in Mind Reading and Psychometry and diagnosing of diseases, and I can read past, present and future.

The greatest gain derived from this mind power is that of causing sickness, pain and despondent thoughts to change into happy thought, good health, and be freed from pain and all mental sorrow, fears and doubts. I have written a course of lessons from experience, in which I give methods to practice this power and I know most people can control their mental powers as I have in comparatively short time.

Instantaneous Sleep.

I have made a late discovery that enables all to induce the clairvoyant sleep in themselves instantly at first trial, awaken at any desired time and thereby cure all known diseases and bad habits, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake.

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PROF. R. E. DUTTON,
School of Psychic Science,
Lincoln, Nebraska, U. S. A.

Dematerialization Under the Influence of Music

By HARRIET QUIMBY

Especially Contributed to The Magazine of Mysteries

EMMMA CALVE has long been recognized as an earnest student of psychological lore. Through her interest in the circle of occultism she has been admitted to the presence of Egypt's most famous seers. She herself is partly Egyptian. Not only has she followed the occult in Oriental lands, where it is developed to the highest degree, but she keeps in touch with it wherever she goes. During her visit to America this last year, the writer interviewed the famous prima donna, and during the hours spent, learned many interesting things and had new lights thrown upon an old subject. Without the interruption of the interlocutor, I will present Mme. Calve's statement as she chatted upon her favorite topic.

"It is quite true that I am a worshipper at the shrine of occultism. The knowledge I have gained has made me untiring in my efforts to further understand the great unknown forces of the Universe. In fact, my trip to Egypt last year was made for no other purpose than to wrest, if I could, the secrets of so-called magic from those sphinx-like custodians of ancient lore, the high priests of Egypt. That I was partially successful in my attempts is due, perhaps, to the fact that a drop of Egyptian blood flows in my veins, that in a sense I am one of them; and then, too, I am also accredited with a very high degree of psychic power. These two, together with my overpowering desire for knowledge, admitted me to the presence of Egypt's famous seers, and was the means of my initiation into the sacred sanctuary of which even the name is withheld from the outside world. Magic?—the word is not in the vocabulary of the seer. Mysticism is mysticism only to those who have not searched. The phenomenon called by that term is only the natural force of Nature applied, and is brought to light as a result of scientific research. When we no longer marvel at haunted houses, when we reject the silly, childish fear of a dead body; in fact, when we try to rise above the ignorance manifested by nine-tenths of the world's people, and we reach out for knowledge, then, by force of desire, we gradually come to grasp and understand the natural law.

"Clairvoyance, clairaudience, thought telepathy or telegraphy, and various phases of mediumship, are only ordinary, and I might say the primal result of, scientific investigation. As children we have the natural function developed in like degree with the other senses of sight, taste, hearing, etc. It is a common saying that a baby has intuition; as the years come, the above-named faculties of sight, hearing, etc., are developed. The mother does everything in her power to induce the growth of the five senses, while the sixth, that of mind power, psychometry or intuition, if you will, is utterly neglected, and like a hand or foot which, bound for a year in tight bandages, would be useless, so do we lose the faculty of the sixth sense by lack of use. What the scientific investigators are trying to do now is to simply recall and to develop the lost faculty. However, I have retained some of my natural heritage, and the ordinary uses of the sixth sense are mine. The more intricate phases of psychology, in which I am at present much interested, is that of dematerialization, or of the power to project the ego or astral from a material body. To fly through space, as it were, to come and go, using the material self or body simply as a domicile or temporary home for the ego.

"The psychical sciences have in this last decade made most wonderful strides, and the benefits which humanity owes to the discoveries are too many to estimate. Psychical phenomena are no longer a question of self-deception, of hallucination. Those who would deny the reality of such must confront a multitude of our most capable men of science, who are individuals unhampered by creeds. Psychometry is, perhaps, the most universal development of

this natural force or power of intuition. We are all constantly leaving the impress of our character upon everything we touch—a magnetism, a psychic force constantly exudes from us. The very air around us is impregnated, and a sensitive or developed psychic can unerringly tell before seeing the person, his or her characteristics, and whether his or her life be a good or a bad one. The magnetism our foot leaves upon the ground gives the clue to our dog who follows us, as more tangible characteristics of our life allow our friends to read us. We are surrounded by a sensitive vapor, and when we meet each other as strangers, we unconsciously and silently take estimates and impressions which develop into either mutual congeniality or antagonism.

"Another unrecognized power, and one which is, except in a circle of science, almost unknown, is the force of hypnotism. Yet, by its aid, there remains little in the



"By evidence of the camera, the arms had entirely melted into streams of light and the head had completely disappeared."

realm of psychology that cannot be accomplished. It is a well-known fact that hypnotic suggestion is a force more strong than drugs in all maladies over which the mind dominates. But aside from its medicinal value, it proves more readily than any other known force that the astral can be separated from the material, and has the power, after an absence, to return to earth. That this is not really a statement, but a proved fact, I myself can bear testimony. For the benefit of investigators in this line of thought I will cite an instance which took place in Paris one year ago, myself being the subject: Before the organization of the International Society of Psychical Research, now centred in Paris, a few of the charter members were in the custom of meeting and discussing these questions of universal interest in the home of Camille Flammarion, an astronomer and psychologist of world-wide reputation. Among those who attended were Dr. Eucassus, the occult writer, who could be better recognized by his pseudonym 'Papus,' and the Count de Rochas, the administrator of the Polytechnic School of France, the greatest school of naval engineering in the world. I give the professions of these men that all may know that they were men of high authority and standing in their country, and that those meetings were held strictly for scientific investigation, and were not what is commonly known in this land of America

as 'seances.' Upon request of Mrs. Flammarion, who was also present, I submitted myself as a subject, and by Count de Rochas, who is an ardent exponent of the varying phases of hypnotism, was magnetized, or hypnotized. By the testimony of those present, I soon entered into a state of deep catalepsy, my physical body being entirely insensible to feeling. The soul, or ego, had separated from the material, but still remained and spoke in a voice recognized as my own, saying that I was very happy to be released. When it was thought advisable to recall me, I protested and refused to respond to the most earnest efforts of the hypnotist, and it was only by the combined will force of all present that I returned to the material body. The theory which Count de Rochas puts forth, after ten years' investigation, is that a subject under hypnotic influence can exteriorize the astral body, make it depart a certain distance from the material body, and when the air is grasped as one would grasp an arm, where the astral body is, it will be felt in the material or physical. It has been verified by eminent seers that the breath of this projection, or astral body, carries sensibility with it.

"Another instance showing the advancement of psychology is that of the well-known Parisian model, Lina, who, under the influence of music, dematerialized. To this meeting, which also took place in France, in the residence of M. Gailhard, the Director of Grand Opera in Paris, came Swami Vivikananda, who is known in America; my friend and fellow-student, Count de Rochas; Prince Roland Bonaparte, Prince Henri d'Orleans, and many others whose standing is unquestioned. The object of this particular meeting was to note the effect of music upon the astral body, and to witness, if possible, a demonstration of dematerialization.

"For this purpose the Director of the Conservatory of Music brought a book containing some very ancient dances. No one present had previously heard a note of the music, nor had any knowledge of the motions which should be shown in the dance. This being the case, there could be no possibility of mental suggestion. The girl Lina was chosen particularly for her grace, for she was physically perfect, although deficient of intellect. However, upon the first chord of this music, which was played by M. Paul Vidal, Lina, under influence, began to dance, executing the most graceful movements, swayed by the music when gay or sad. Finally some one present called for the Spanish Habanera, which I, also enchanted by the rhythm, began to sing. Upon my joining, Lina, apparently exalted by the combined symphony of sounds, became much excited, and danced with even greater abandon, and her poses and grace became so ravishingly beautiful that M. Gailhard, who had a camera with him for the purpose, caught her in some of her most graceful poses. Upon the developments of the negatives thus made, some astonishing results of dematerialization which our eyes had failed to see were found. Through the influence of hypnotism and the power of music, Lina was discovered by the sensitized plate of the camera, which detects what is invisible to the physical eye, to have partially dematerialized. The anterior portion of her body had given forth effluvia, or emanations of magnetism, which surrounded her with irregular luminous bands. The posterior part became so transparent that through it could be distinguished the decorations of the tapestry in the room. In the second picture the emanations given forth condensed and formed into brilliant rays of variable density running parallel, the lower one taking root in the vital knot or cerebellum. By evidence of the camera, the arms entirely melted into those streams of light and the head completely disappeared. Count de Rochas afterward made a careful examination with a magnifying glass of the plates showing the extraordinary results of the experiment, but he failed to find any imperfection in the negative, and found no flaw whatever in the method of photography used. The subject, Lina, upon recovering her normal state, felt no physical exhaustion, and aside from a certain languidness, was in no way affected. She is alive now and follows her profession as a model in Paris.

"These instances which I have cited are but a few of the wonderful experiences I have had among earnest investigators of the so-called occult. I am not a spiritualist, but in psychic phenomena as a result of a natural law, the knowledge of which we are coming into in all its phases, I unreservedly believe. This statement is signed with my permission.

EMMA CALVE."

SAYINGS OF THE BLISSFUL PROPHET

Observations on Eternal Life, Specially Written
for The Magazine of Mysteries

"That which exists is one: Sages call it variously."—*Rig-Veda*, I, 164, 46.

INVOCATION

ALMIGHTY and eternal God, grant me understanding, knowledge and wisdom to write here words of Truth, Love and Hope. O blessed guardian angel! I ask thee for Light from the Angel Spheres, and may my guides and controls guard my mind and hand, that nothing but the Truth may be written. All for the glory of God, the Holy Spirit and the Holy Angels. Amen.



MAN ultimately comes to a state of consciousness in some one incarnation on this earth when he knows that all beings are of One Eternal Life—are eternal Life—and that omnipresent, omniscient and omnipotent Principle is God. God is Life; Life is God.

He then comes into recognition and realization of his complete union and oneness with Eternal Life, and discovers that Life is Love, and that "no one in this world can really love anything but God"—Life.

Then he begins in his oneness to love fervently all manifestations or experiences of Life on its countless planes, and ceases to condemn, criticize or judge his brother—he is a Universal Lover and has become God-like—freed from mortal or carnal mind.

With this freedom, or salvation of his mind from error and false beliefs, he sees clearly and hears clearly and is free from all illusion and delusion and becomes now and here a mighty, freed soul, because he is at-one with the eternal omnipresent, omniscient and omnipotent One.

He sees what other men cannot see; hears what they cannot hear, and while he may dwell in a mountain-top away from all men, he knows what all earth men are doing—more, he knows what is taking place in the Spiritual spheres, because he works in all spheres—he is universal.

Man in these days of progress, by electricity on the physical plane, sees and hears and communicates by electrical mechanisms great distances, even conveying messages without wires; the adept, working on the Spiritual Plane, goes far beyond this, as he is not limited by physical conditions—gross matter, space and time.

These modern inventions and discoveries in physical science are a great blessing to man in countless ways, but more particularly so as they wonderfully help the spiritual teacher to teach men how the omnipotent Spirit, and all-pervading ether, and thought vibrations are used for the good of the Whole; and how each soul ultimately will reach the super-conscious or Blessed State, where it, too, will work at-one with omnipresence, omniscience, omnipotence.

This is not an idle dream—a mere vision of the air—any more than the telegraph, the telephone or wireless telegraphy and countless other discoveries and inventions would appear dreams of the air to the ignorant who had never heard of them or seen them and their operation.

Spiritual Science brings man to attainment—oneness—where he fully and completely comprehends the ALL—all science, the eternal one all-force and all-intelligence of the Universe.

Spiritual Science, which absolutely and eternally frees man from all limitations and takes him from the complex to the simple—the ABSOLUTE—is taken up by all men sooner or later, sometime, somewhere.

As we progress along the blessed Path of Eternal Life we reach consciousness to a more or less degree, and take up such lines of thought as are good for us. Again and again we make mistakes, but these mistakes in a while lead us, through suffering, to aspire for some higher or better thought that will lead us to a higher plane of existence.

"We constantly grasp for something, and find it slips through our fingers, and then we grasp for something else. On, and on, and then comes Light; we come to God"—the omniscient One.

With God we know and cease to believe, and cease to live in illusion and delusion, and cease to ache and pain, and cease to make mistakes; we cease to grasp at these empty "somethings."

God is the only one who persistently loves; "His love knows no change, is ever ready to take us in. He in whose mind is no anger, or hatred or envy, who never loses his balance, or dies, or is born; who is He but God?"

So it is through love, universal, changeless love, that man attains to the Blessed State and in no other way.

As man broadens, widens and extends his love, he grows and expands and progresses and becomes great and powerful; to the extent we can love, to that extent we are God-like—knowing, helpful and forceful.

Attain to perfect love of God—to a love for the ALL, and the whole world will become blessed and hallowed and purified by your living in it, "as when our sun arises all darkness vanishes."

One of the first steps toward attainment and realization is to cleanse the mind of all its judgments, condemnations and criticisms, and open it to universal tolerance. God is ever tolerant. Love is always tolerant.

A loving, broad, open-minded son of God blesses all men. "When a son of God appears, whole tracts become blessed and purified."

By Love of God—the All Good—man becomes one with God; "becomes transfigured into God," and "everything is merged into that one eternal ocean of Love."

Know, blessed soul, that you are an infinite spirit, and not a slave, and be free. Love will break all your chains of bondage—nothing else can.

"There is an infinite omniscient spirit behind that can do everything, break every bond, and that spirit you are, and you get that power through Love."

Live these blessed words found in the Sermon on the Mount in love, and be forever free: "ASK AND IT SHALL BE GIVEN UNTO YOU, KNOCK AND IT SHALL BE OPENED UNTO YOU, SEEK AND YOU SHALL FIND."

But you must ask, knock and seek in LOVE, and in no other way, before you will come into oneness with the blessed Eternal One, and reach peace, strength, health and all power to be and do.

In seeking God and Freedom by any other way than Love is futile, as well as painful.

Disease, discord and continual distress is the lot of men who will not turn to the great God of Love; peace, harmony and melody—the eternal Blissful State—comes to him who joins God with Love.

But hold this blessed truth in mind, that all, sooner or later, get satiated with pleasure, pain and sorrow, and then come to the mighty God of Love and are freed—are won by the great love of God.

"The chief thing is to want God; we want everything except God, because our ordinary interests are supplied by the external world; it is only when our necessities have gone beyond the external world that we want a supply from the internal, from God"—from the God within each.

The Father always abundantly provides for all our needs, whether we love Him or not; such is His mighty love. Those cases where He apparently neglects His children will be found to be neglect of the persons to see His providence; there is a great supply even in periods of drought and famine, if we but learn to know and realize the All Good.

"So long as our needs are confined within the narrow limits of this physical universe we cannot have any need for God; it is

only when we have become satiated with everything here, and want something beyond, that we look beyond, or rather within, for a supply. It is only when the need is there that the demand will come."

Therefore, sometime, somewhere, in our eternal progress, we reach a state of consciousness when we fully realize that it is not pleasure or even happiness we want; we want eternal peace and power to overcome nature—internal and external; we want bliss. Then the soul awakens and tells its mind that it is Love and only Love that can calm and cool it and bring it into union, harmony and peaceful relation with Universal Mind. Then the man expands and feels the want of God, and must have Him, and will have Him. This happens to all men, sooner or later, and thus none is lost.

Then man begins to tread the true Path of Love to omniscience, omnipotence and omnipresence, and in a while reaches what men call adeptship. There will come a time when all men who walk the earth will become whole men—adepts.

The Bhakti Yogis of India say: "Come! blessed souls, let us ask ourselves this question every day—do we want God? You may read all the books in the universe, but this love is not to be got by the power of speech, not by the highest intellect, not by the study of all the sciences. Whom He desires he will get Love; unto him He desires Himself, Love is always mutual, reflective."

God's mighty, changeless, eternal love for all in season wins all. Some one hates you bitterly and intensely; you begin to love him, and he repulses you and for a while increases his hate; you keep projecting love on him, and in a month or a year or years, if you persist in your love, like God does, the hater will love you. LOVE TURNS HATE TO LOVE! It is a psychological phenomenon.

"Whom the Lord loves, he in season will love the Lord." God wins all souls in season. You, and you, and all must in a while come into blessed, peaceful harmony with the ALL. Such is His mighty power to win all, and not one will be lost.

Knowing this, is it passing strange that the adept—the whole man—is forever and ever a cheerful, merry and blessed soul? He is one who has been won by the mighty and persistent love of God, and now that he is one with God he loves all as God, and helps all and all help him—all love and serve him.

All nature and all matter serve the God lover, and he in turn blesses and purifies and changes, arranges and rearranges nature and matter.

All the Arch-angels love and serve the freed soul, and he in turn loves and serves them.

All the angels love and serve the redeemed one, and he in turn loves and serves the Angel World.

"Every soul is destined to be perfect, and every being ultimately will attain to the blessed state of infinite perfection," said one of our great adepts of India.

Hold this as your highest ideal—infinite perfection—and learn to love and love, and stop this pessimistic thought of so much sin, evil, bad, and degeneracy in the world, and if you cannot reach the Most High now and here in this incarnation, you will at least get somewhere. "We have slowly to work through the world and the senses to reach God."

You have all eternity before you. God is eternal and changeless.

He will win you, sometime, somewhere. Your goal is God and eternal bliss, whether you know it or not!

So know the great adepts. Peace be with you!—The Blissful Prophet.

The Mystic Success Club teaches in its degrees how to live long, useful, happy and successful lives. Read about it elsewhere in this issue of the Magazine.

At no time in the history of the world have there been so few barriers to progress as there are to-day.—Mrs. John A. Logan.

OMNIPOTENT GOOD IS OMNIPRESENT, AND NO HARM CAN COME TO ME. I FEAR NOTHING, FOR THERE IS NOTHING TO FEAR.

Let my bosom be dilated with joy through the Spirit of Confirmation from Thy Kingdom. Illuminate my sight, so that I may behold the hosts of success following one another and descending upon me from Thy Omnipotence. Thou art the Almighty, the Invincible, the Powerful!—Beha'u'llah of Persia.

The Evolutionary Ideal

Horatio W. Dresser, in Practical Psychology

ONE of the great lessons of the ages is the need of many-sided development. The Greeks understood this need, and not only chose beauty as the ideal of daily life, but described the universe in terms of order, beauty.

But the tendency of the more spiritual nations was decidedly narrow in comparison. In India the spiritual man became a hermit or monk. All through the Middle Ages in Europe the ascetic life prevailed among the spiritually inclined. The body was despised, culture was allowed to fall into oblivion, and it was only the determined effort of the leaders of the Renaissance which finally brought about a reform through a return to the Greek ideal.

In all ages the noblest Christians have tended to one-sidedness. Excessive thought upon the spiritual world, entire dedication to the life of self-sacrifice, tends to bring about this result. Even in our day the most exemplary Christians are more or less ascetic; the possessions of the spirit are persistently sought, and the things of the flesh are permitted to lapse into ruin. From one point of view no career is so noble as that of the self-sacrificing Christian. I would not for a moment underestimate this ideal. But the world has gradually reacted from this extreme position, so that to-day very few defend a strictly ascetic life.

Moreover, the Greek spirit has so persistently worked its way into the Christian life that we can no longer call ourselves simply Christians. We are assimilating Greek life in the Christian spirit.

The Greek ideal was self-realization, rounded proportion, the symmetrical development of all our faculties and powers. The Christian ideal, as enunciated by Jesus, was love, humility, service. And we are learning that there is ultimately no conflict between individuality and service. There is no need to mortify the flesh or restrain the art impulse. The more broadly cultivated we are, the more skilful and beautiful, the more truly we can serve. In fact, man finds his true self by combining these two ideals, the ideals of beauty and of love.

The same lesson is taught by Nature. Nature knows no excess. She proceeds by slow and easy stages until her products are artistically complete. She is organic; all her products are organic. Nothing is complete in itself. Everything must serve. And the grand outcome of this service of parts, this co-operation of organs, is at once Greek and Christian; it fulfils the ideals of beauty and love.

Thus the ideal of all evolutionary development is many-sidedness, symmetry. As we study ourselves we find that we, too, are organic, like Nature as a whole. Our being consists of body, reason, conscience, the social instinct, the sentiment of worship, etc., and reason assures us that we must give due time and thought to all of these. We must have physical exercise, we must feed the intellect, we must be moral, we must express our affections, serve our fellows, and manifest the religious spirit. If we attend to all of these our life will be sound, beautiful, true, noble.

Conversely, if we suffer, if we are distressed, miserable and unhappy, we may know that we have been guilty of excess. Disease is excess. Pain is an expression of excess. Its cure is poise, moderation, equanimity. Consequently, the remedy for every defect is beauty, proportion, organic adjustment.

First of all, then, know yourself as a rounded being; discover your needs and tendencies.

Second, learn Nature's way of realizing the ideals of beauty and love through gradual evolution; and adjust yourself to Nature's pace, remembering that impatience is ugliness.

Finally, call the powers of mind into play by calmly yet persistently dwelling upon the rounded-out ideal. Co-operate with Nature in thought. Adjust yourself philosophically to all that she aspires to achieve through you. Thus shall you learn that harmonious lesson which every human experience is designed to teach. Thus shall you gradually overcome the ills and torments of the flesh, the ugliness of thought and deed, and the unruly tendencies which formerly led you into constant excess.

Mind and Habit

MIND is a constructive and destructive force.

If the human mind is constantly focused upon a desire, with a positive will to possess or accomplish the desire, success is certain to follow.

I have often met persons of great age, and have always found that they had gone through life with the full conviction of living to be very old. This shows what practical results can be attained by mental persistence. I wish to give a few cases wherein mind has led to queer results.

I have already stated that this wonderful force is both constructive and destructive.

A soldier in the late American rebellion became convinced that he would be shot dead in the approaching Battle of Antietam. So much was he impressed with the thought that his comrades tried to dissuade him from it. When the battle came this man entered it with great gloom and depression, but to his surprise the battle had ended when he met a comrade who jestingly thrust his finger against the gloomy man's head and exclaimed, "There, you are not . . ." But the man fell dead. At the sense of touch the thought had flashed—"That's the fatal bullet." And the thought killed the man who had so stoutly expected death.

Again, in the realm of hypnotism, a mental conviction is paramount to fact at the time. I once hypnotized a large, strong lady, and convinced her that one end of my cane weighed several tons, and that she could not possibly raise it from the floor. I never saw such physical exertion as the lady put forth, but she failed to raise the cane. I once knew a merchant who simulated the cough of a consumptive; the habit speedily developed into real consumption, of which he died. These facts are written to show that the body is about what the mind makes it.

The mind builds the body, and not the body the mind, as has always been asserted. A sound mind in a sound body is a fiat of nature. I shall never cease this alarm-sounding till the world heeds the necessity of observing the value of mind and habit-training.

Train your mind and overhaul your habits, if you would be healthy.—*Mental Advocate*.

The Affirming Power

AFFIRMATION is the Power behind the Throne, if we could but realize it. There is nothing superficial or trivial about it. The following is what the gifted *Henry Harrison Brown* has to say in respect to the power of affirming: "Now, as to the affirmation itself," writes the Editor of *Now*, "if the mind is divided against itself, or against the feeling, the result is nil. It is as if a boat were being drawn two ways by opposing tugs—the end, disaster. If the affirmation is so formulated on eternal principles of truth, and so worded that it has a living arrow to send forth, both mind and heart will join and the dynamic power be multiplied. God is perfect, and I His creature, His child, am perfect also—your mind instantly utters its decree and says, 'This is not true,' even while affirming it."

"To say, 'God is all Love, all Life, all Wisdom, and I am made in His image and am also perfect—am also all Life, all Love, all Wisdom'—your words will not have an atom of effect, because your mind tells you the falsity of the utterance. This has been the secret of the inadequacy of the affirmations in all lines of the New Thought. We must speak what we know to be true, if the work is to be accomplished. We can truly say that the Divine germ is latent in the soul of man, and when it has aroused from latency into actual life, we shall feel its power and manifest it to the world in Divine gifts of healing, teaching and prophesying, even as Christ did. Then, and not till then only, can we truly say, 'I and the Father are one, because the Father's works I do.'"

"Affirmation wisely worded, earnestly repeated, will take the soul far out on the road to a Divine life, and a new world of tremendous possibilities, that will, in time, bring to the faithful one the power of the Word. It is here that the efficacy of prayer is found. It brings man up from his ordinary life in the body, to a middle realm, where he may come in touch with the Divine world, whose doors are never shut. Here is the creative energy, the God-world, where we know faintly the mighty energies that lie within man's future development."

GOD IS HERE.

PROF. R. E. DUTTON,

The Psychic Adept and True Metaphysician of Lincoln, Nebraska,

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One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple.—Ps. xxvii, 4.

WELCOME to the Temple, Beloved! Yea, the sun is bright this beautiful day. Its rays quicken all the earth and thou hast received of its blessing. I perceive, My child, thou art glad in thy spirit and thy heart is large with love toward the little ones and the lonely who dwell apart in the valleys of despair. Thy song of rejoicing goeth forth on the wings of thy breath, and thine eyes beam with a new tenderness. Thou art lifted into the rare peace of the Spirit and thy thought within thee is a benediction. But a cloud cometh into thy mind's horizon. Thou wouldst question why this blessed state may not remain.

Ah, My child, be not fearful of change. This fear maketh thee variable. Knowest not the Spirit itself is changeless, thine, as well as Mine? This broader peace, this enlargement of thy soul that would cause thee to give forth streams of blessing unto the world, this hath come because of the great wrestling through which thou hast passed and the steadiness with which thou didst hold, while in the midst of it, to My promises.

Rememberest not when thou didst enter the valley how heavy became thy burden how dark the way before thee, how lost to thine eyes every wave of light, yet how valiantly thou didst buckle on the armor of My salvation and school thy lips to speak of Me, how in thy heart thou wouldst have no room for aught but Me? Thus, dear one of My heart, didst thou most nobly prove the oneness of thy Spirit with Mine. Thus didst thou make test of thy strength to think and be the Spirit that thou art, and though the night seemed long and the midnight of deepest blackness, yet thou didst see naught and wouldst have no thought but of the dawn; yea, the bright morning, the radiant day of My presence.

Thus, O My child, didst thou prove thy willingness to acknowledge Me in all thy ways, even the ways which to the human seemed dark and hard to bear; thus didst thou win this peace that now encompasseth thee like a garment and openeth thine

every faculty to know of thy oneness with Me. Hadst thou not wrestled, thou couldst not know thy strength; hadst thou not proven darkness to be but as a shadow that fleeth before the light, thou couldst not now know and revel in the light; hadst thou not suffered, thou couldst not pity; hadst thou not passed through the valley, thy feet could not have touched the mount of transfiguration.

This sweet joy that hath come to thee, that maketh the day beauteous and life's mysteries full of song, is but a taste of My gifts unto thee.

Hast thou not read in the sacred Book that in My presence are pleasures forevermore, and that My presence is the *Only*, the *All-abiding* and *Never Absent*? Yea, thou hast heard these words, but now are they quickened, now have they become alive unto thee, bespeaking precious truth which thou couldst not have save through thine own proving. Being willing to speak for Me, even though thine eyes beheld no sign; being steadfast to hold unto Me, even though thy burden pressed heavily and the gate of thy prison seemed locked forever, yet because thou gavest thy heart, thy mind and thy mouth to Me only thou wert able to prove both My presence and thy victory.

Because thy glad heart rejoiceth in the victory, thou wouldst have others rejoice for like reason. Because thou hast been blessed, thou wouldst scatter blessing, and this maketh thy bliss. Why may it not stay? Yea, My child, it may stay with thee always. It is with thee, if *thou wilt abide in it*. Canst thou not as firmly hold thy heart in the light henceforth as thou didst when thou wert in the valley? Put away from thee the fear of change; dwell upon the heights of being, and if at any time earth clouds descend and hem thee in, remember *I am the same yesterday, to-day and forever*. If thy words prove Me unto thee once, they will prove Me unto thee at all times. The Law abideth and love filleth full and maketh perfect the administration of the Law. Love Me with all thy heart and with all thy soul and with all thy strength, and thou shalt love My little ones; thus will the bliss abide.

Go forth now, My child, and be unto thy world a quickening, healing, blessed Love, for thus shalt thou be as a mighty ray from Me, the All-abiding Light.

—Lotu H. P. B. I. ✧

Repose Cures Nervousness

HOLY, serene and calm moments of repose always restore any waste of nerve force. Mental unrest is a sure health destroyer. Work in a calm, dignified way and rest in repose, and your work will be the best and most profitable. In repose is power. Observe times of daily silence. Rest your nerves and brain cells by complete relaxation. Cease to be weighed down with cares. Listen to music, which has a wonderful power to quiet, calm, tranquilize and harmonize. There is no power or force or health in high tension of mind and muscles. It is the calm, reposeful person that is sweet and charming and attractive—attracting all the seen and unseen forces of the universe. Of such a serene and forceful person we say, "How charming and how magnetic!" Nervous people repel all good—all the strengthening and healing forces—and increase and intensify their malady. Repose is the fruit or effect of that love of God and faith in Providence that cools our mad and insane minds and makes us normal; that restores nerve waste, modifies cell action, repairs tissue and over-strained muscles.

The body is not you!

The Path

Myrtle Reed in The Cosmopolitan

WE know not where our hidden way may lie,
What stress and storm the coming years may hold;
The midday heats and midnights drear and cold
May meet us on our journey far or nigh—
Yet step by step we go, till bye and bye
The mystic tapestries of Fate unfold;
When weary past believing, gray and old,
We reach the end together—thou and I.
On eyes grown dim the mists of blindness creep,
The pulse moves slower still, and sorrows fade,
But even then we may not understand;
Yet God still giveth His beloved sleep.
Oh, Heart of Mine, why should we be afraid
If only night may find us hand in hand?

The world will have negative doctrines as long as we have duality in the human intellect; in oneness of soul, mind and heart and all that exists we arrive at positive truth.—*The Blissful Prophet.*

A Parable

SAID Christ our Lord, "I will go and see how the men, my brethren, believe in Me." He passed not again through the gate of birth, But made Himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold now, the Giver of all good things; Go to, let us welcome with pomp and state Him alone who is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace chambers, lofty and rare,
They lodged Him and served Him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of Him;
And in church, and palace, and judgment hall,
He saw His image high over all.

But still, wherever His steps they led,
The Lord in sorrow bent down His head,
And from under the heavy foundation stones
The son of Mary heard bitter groans.

And in church and palace and judgment hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars then
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced My sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O, Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold Thine images, how they stand,
Sovereign and sole, through all our land.

"Our trust is hard—with sword and flame
To hold Thy earth forever the same,
And with sharp crooks of steel to keep
Still, as Thou leftest them, Thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a mother girl, whose fingers thin
Pushed from her faintly want and sin.

These set He in the midst of their men,
And as they drew back their garments' hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of Me!"

—James Russell Lowell.

The Magazine of Mysteries

WHAT A SWEETNESS AND LOVINGNESS COME IN THE THOUSANDS OF LETTERS RECEIVED BY US FROM STRUGGLING SOULS WHO HAVE BEEN HELPED TO HAPPIER LIVES AND BRIGHTER PROSPECTS BY THE EARNEST READING OF THIS MAGAZINE!

WHENEVER money is the principal object of life with either man or nation it is both got ill and spent ill, and does harm both in the getting and spending; but when it is not the principal object it and all other things will be well got and well spent.

Twenty people can gain money for one who can use it, and the vital question for individual and for nation is never, "how much do they make?" but "to what purpose do they spend?"

What we like determines what we are, and to teach taste is inevitably to form character. The worst romance is not so corrupting as false history, false philosophy or false political essays.

Do not talk but of what you know, do not think but of what you have materials to think justly upon, and do not look for things only that you like when there are others to be seen.

In science you must not talk before you know. In art you must not talk before you do. In literature you must not talk before you think.—*Ruskin.*

FOR woman it is always the God, whether crowned with thorns or roses—the bleeding feet of Christ or the burning pinions of Eros, God or demigod, he is embraced; the sacrifice is to his altar, the incense to his nostrils.—*The Column.*

THEODORE ROOSEVELT'S WISDOM

THE following extract from our President's speech at Waterville, Me., on his recent New England tour, has the true ring of American wisdom in it. He said:

"There is not a man here who does not at times need a helping hand stretched out toward him. Shame upon the man who, when opportunity to help is given, fails to stretch out the hand. Help the man who stumbles. Help a brother who slips. Set him upon his feet. Try to start him along the right road. But if he lies down, make up your mind you cannot carry him. (Applause.) If he won't try to walk himself, he is not worth carrying. That is so among your neighbors; that is so in your families.

"Every father of a large family—and being an old-fashioned man, I believe in large families—knows that if he has to do well by his children he must try to make them do well by themselves.

"Now, haven't you in your own experience known men—and I am sorry to say even more often, women—who think that they are doing a favor to their children when they shield them from any effort? When they let the girls sit at ease and read while the mother does all the housework? Don't you know cases like that? I do, yes; when a boy will be brought up to be very ornamental and not useful? Don't you know that, too? Exactly.

"Now those are not good fathers and mothers. They are foolish fathers and mothers. They are not being kind, they are simply being silly. That's all.

"It is not any good that you do your son or your daughter by teaching him or her how to shirk difficulties; you do him or her good only if you teach him or her to face difficulties, and by facing them to overcome them. Isn't that true? Don't you know it to be so in your own families? Well, it is just so on a larger scale in the State.

"The only way by which, in the long run, any man can be helped is by teaching him to help himself. Of course there may come sudden cataclysms where you have got to extend help with a free hand. Thinking only of the immediate need, not of the ultimate results. Of course, new conditions will arise here and there, especially in the complex industrial life of great cities, where you must shape the legislation of the country on a new basis to meet the new conditions.

"But fundamentally it is true that the only permanent betterment in the condition of any nation is to better the standards of individual citizenship throughout that nation."

If we believe that God, the author of our being, is without and not within; that mind and soul are two widely different possessions; that God is personal and paternal rather than essential and impersonal, the above proposition is still incontrovertible. Because, to maintain that the brain originates Thought is to maintain that Thought is impossible without brain. To maintain that Thought is impossible without brain is either to deny God the power to think, or to bestow upon the ruler of the Universe a human brain with which to do his thinking—both of which subsidiary propositions are obviously nonsensical. To say that God thinks in ways beyond our comprehension is only begging the question. It is certain that God thinks. It is certain, therefore, that Thought exists outside of the human brain, and is a finished product. It is a finished product because it is Knowledge.

All that you or I can do is to build up our minds to a scale of large attractiveness to large Thought. And while we are doing this and are drawing to us a share of the Thought that is without, it becomes *our* Thought, although it is tarnished and made imperfect by the imperfection of the thinker; of the individual.

Your own Thought, then, your memories, surround you, float about you, as a cloud. They encompass you about. Memory is not garnered in the brain; but it is within call when the brain attracts it. Your Thought is a cloud about you. This

Cloud-man is your mind. The probability is that this Cloud-man is spherical in form. He is a Thought-balloon. He assumes this form for ease in travelling, and also because it offers the greatest protection against the encroachments of other Thought-balloons, which are eternally and continually butting in against him, flattening him at the poles, punching him at the sides and piercing him through the middle. Indeed, he's a busy balloon.

He is constantly coming in collision with God, who, to my mind, is perfect Thought, perfect Knowledge, perfect Love, pervasive, filling all space. When your brain is in working order to attract pure Thought to you, a ray of God's thought cuts through and into this Cloud-man, and is given to you. You in turn give it back to the Cloud-man, and he is compelled to accept this newcomer. In this way, he is fed; he expands; he accumulates girth. And in this way he acquires his varying colors—light and dark.

I think myself—but, of course, you are not required to think as I do—that it is the Divine spark within us which primes the brain to attract the good Thought. It must be the special mission of this Divine spark to constantly fit the brain to receive flashes of Thought from God, and the more often these flashes are repeated, the greater the purification of the mind; the nearer the development of the soul to perfection; the fairer of hue the Cloud-man.

We come now to the crux of the matter. If the design of the creation of man is to perfect the individual being; to make him one with his Creator; to make him the equal of the divinity which is within him and without him—and if, as I said above, he does not generate Thought, but merely stamps it with his individuality—then there must be some factor unaccounted for which primes the brain to attract evil and bad Thought to itself. If the brain is only an instrument, it is without responsibility in the matter. The question is, Who's to blame, and where is this unknown factor to be found?

It was to cover this point that our ingenious progenitors conceived the idea of a Tempter—a Devil—a Demon of awful power second only in majesty of concept to the idea of the Creator of all things. But the Devil of our churches and of our ancestors will not do for us to-day. The question is, *Who* is the devil in the case? The answer is, the Cloud-man. Yourself.

Follow me closely now. This Cloud-man is a good friend to your body. He always does the best he can for that part of you. If he makes the body sick by his oppressive influence, he does not do it maliciously. Why should he? It's his own body, and if he hurts it, it is through ignorance of what is best. His idea is to give you a good time; a free hand. He can fill your body to the finger-tips with his influence; can strike from head to foot instantaneously. The nerves are his instruments. The blood is in his pay. He is so much to you that you can get to the point where you resent the least interference with his authority from the Divine spark. How many of us love our consciences? Not many. The Cloud-man speaks to you through the senses. He wants you to be a wonder of earth; the soul wants you to be a wonder of Heaven. The Cloud-man's hold upon you is tremendous because your physical life is in his care. He's a careful nurse. He protects you, and you love him for that. It is possible for the Divine spark to so jostle and harry the Cloud-man that the latter is in continual turmoil, but he is not easily vanquished. Should he be completely subdued you will find him become an exquisite echo of the soul itself, because he makes a perfect servant. I have not yet met the human being, however, in whom this conquest has taken place. We are still battle-grounds and the fight is always being waged.

If we hold to the conception that all knowledge is from within, that in each human being is a divinely illumined spark of Omnipotence, we do not controvert the above proposition; the brain is still but a magnet; it creates nothing. In this case it attracts to itself knowledge from within.

The only power thou hast is locked up in thy soul. The mind is the key that will open the lock.

Time

THE DOUBTER'S QUESTION

UNFATHOMABLE Sea! whose waves are years!

Ocean of Time! whose waters of deep woe

Are brackish with the salt of human tears!

Thou shoreless flood, which, in thy ebb and flow,

Claspest the limits of mortality!

And sick of prey, yet howling on for more,

Vomitest thy wrecks on its inhospitable shore!

Treacherous in calm and terrible in storm—

Who shall put forth on thee,

Unfathomable sea?

THE BELIEVER'S ANSWER

OCEAN of Time! There is ONE LORD, who sways

Alike thine issues, and th' unwearied tide,

Which, thy stern image, laving earth, decays

Man's works, as thou his race. In HIM we bide

Thy scorn, thy desolation! Had not HE,

Who to the wild brine spake, "Thy proud waves here

Be stayed!" in voice of mighty angel clear,

Seal'd e'en thy doom, and mark'd thy limits drear,

Fain might we shrink from thee,

Unfathomable sea!

But thou, in whose dim confines hours of hours,

Ages of ages, wane;—as Amazon,

Nile, Ganges, mightiest waters that earth pours

In ocean's waste, to cold oblivion run—

E'en thou shalt melt into eternity!

And when thy race is o'er, thy changes fled,

When the spoil'd waves and tombs resign their dead,

On a bright shore shall dwell blest myriads sped

Which once put forth on thee,

Unfathomable sea!

And HE who trode th' impetuous foam;

whose word

The swelling surge and wrathful tempest laid,

Whose hand (th' all-guiding hand of Nature's Lord!)

On the rough deep his fainting servant stayed,

O'er thy lone billows shall my pilot be!

Yes! though, when Death unfolds his shadowy realm,

Visions of awe this parting soul o'erwhelm,

The CROSS, my heart's sure anchor, FAITH,

my helm,

I will put forth on thee,

Unfathomable sea!

The one Universal and Eternal Life

which pervades ALL, sustains ALL, animates ALL, and is the ALL in ALL, clearly demonstrates to a sane mind that ALL manifestations of Life here on the Earth-plane are good and according to Infinite Direction in the Divine Evolution. So,

Life is an Eternal Song when the mind fully realizes that ALL is GOOD—God. The GREAT MYSTERY is solved when the mind is cool and fully awakened and realizes that ALL souls are *Eternal*, existing on countless planes—in countless degrees of *evolution*. Listen to the song of LIFE, and realize that the soul is.

O Precious Soul, dwell upon the ETERNAL. Know and Realize thou art Eternal Existence.

Come, Know and Realize that thou hast ever existed in all the mighty beginningless Past and will always exist in the great Endless Future.

Know and Realize that thou art Eternal Existence.

Awake, Eternal Soul!

Awake!

Time, Distance and Space are not.

Awake!

KNOW and REALIZE thy Eternal Existence.

Awake!

Usefulness to others comes to the awakened soul. We are of little real help to others as long as we sleep in the Lethe of Ignorance. The real and lasting helper in this world is the Great Soul who has reached the super-conscious state—the Blessed State. Oneness with the Eternal, Omniscient and Omnipotent One gives us Omnipotent power to help *all* souls.

Drink freely of Infinite Thought and thou wilt soon live with God and the Angels.

Mental Telegraphy—A True Incident



THE pages of modern fiction have not recorded more startling flights of the imagination, when discussing the mind's unconscious workings, than are the facts revealed through the investigations made by scientific research; but among the great number already recorded there are none more puzzling, perhaps, than those contained in the following pages:

In the fall of 18— Miss B— was teaching in a co-educational boarding-school in the eastern part of Pennsylvania. The school family consisted of a faculty of professors and lady teachers, young men and women students, and the necessary corps and servants. On Friday evening the teachers were accustomed to assemble in faculty meeting in the principal's office, in order to discuss the progress or the deficiency of the pupils, as well as the best methods of discipline for the school. During these Friday evening hours the students were expected to attend one or other of the two literary societies connected with the institution. On the particular Friday evening in question the faculty meeting had been suspended from the fact that the principal, who was also a clergyman, had been called to a neighboring town to preach. Miss B—, who was thus released from duty, called upon the principal's wife, who had just returned from a summer outing at one of the seashore forests, and who found much to relate of old friends known to both, or of acquaintances just made. During the conversation Miss B—'s interest waned, she laid her head upon the table, then walked the floor, and finally declared her intention of going immediately to her bedroom, as she felt so nervous and indisposed that she could no longer engage in conversation.

Mrs. Y.—Don't go to your room; stay with me to-night. I am here alone with the children.

Miss B.—No, thank you, Mrs. Y—, I must go to my own hall; I have a most vivid impression that the house is going to be laid in ashes to-night, and if anything happens I must be with my girls.

Mrs. Y.—Oh, how you startle me! What makes you so nervous about fire? You have made one afraid to be here alone. Go over to your hall until the girls have retired, and then come back, won't you?

Miss B.—No, thank you. I must go and stay. Good-night.

The principal's apartments and those occupied by the young ladies were in opposite wings of a large building. Miss B— had charge of a hall on which were the sleeping-rooms of fifteen or twenty young ladies. When the ten o'clock retiring bell rang, and the young ladies passed Miss B—'s door, she enjoined upon them to be very careful with their lights, as she felt particularly nervous about fire. Coal-oil lamps were used at that time, and the young ladies, knowing Miss B—'s fear of coal-oil, were extremely sympathetic, and offered to remain with her in her room if she so desired, but she declined, and all retired and slept soundly.

On that eventful Friday night, about two hundred miles distant, more than fifty houses were destroyed by fire, the work having been originated by an incendiary hand. The home of Miss B—, occupied by her father and sister, was one of the last to go. It had been bequeathed to the two daughters on the death of their mother, and when the destruction of a church next door made it certain that nothing could save their home, the father and daughter crossed the street to the shelter of another church and watched the flames devour their homestead, at the same time congratulating themselves that the absent one knew nothing then of their loss, and could not suffer as they did. Did she know nothing? Was she not suffering?—perhaps more than they, for with hers was the added suffering of suspense and mystery, the inability to account for the intense fear of fire by night in a boarding-school, which meant perhaps loss of life as well as property.

A near relative appeared on the scene and took the father and daughter to his home until permanent arrangements could be effected. At the breakfast table next morning the daughter remarked to her father: "When you go to business this morning, won't you telegraph to sister, for she will hear of the fire through the newspapers, and we cannot reach her by letter before Monday?"

On that Sunday morning Miss B— and three of the young ladies from her hall were on their way to the cricket ground, when they were met by a messenger from the telegraph office. Twice before since she had come to the school had Miss B— received startling messages—one calling her to the deathbed of her mother and the other summoning her to a case of typhoid fever, which threatened to

take away her only sister. Influenced by a German superstition, that "All-e gut-e ding-e sind drei; all-e bas-e ding-e sind drei," she had always awaited that third ominous telegram. So, with forebodings of danger, she now tore open the envelope and read: "Burned out last night, between nine and ten o'clock, but all safe."

Here, then, was the solution of her extreme nervousness on the previous evening! But how did she know it, two hundred miles away, and how did she know that the disturbing influence was fire? On the ordinary intellect such experiences have little weight, but with the thinking mind each one adds another link to the chain of evidence that is being daily brought to bear upon the power and influence of mental telegraphy. Is it a God-given faculty? Is it possessed by all in like degree? If so, why are its manifestations not more frequent? Science and philosophy have accomplished much in the way of collection of facts, investigation of influences and solution of mysteries, but much remains to be done that will assist the intellect in the interpretation of those hidden laws which unconsciously control the mind's actions.

Mental telegraph messages are by no means rare or unusual. Two days before the assassination of our martyred President a well-known literary man of New York City (one of his works was the *Life of McKinley*) was in such a state of nervous depression as to make him restless and miserable. He mentioned his condition to a doctor friend, who asked him if he were ill. It afterward transpired that the doctor (though a man of wonderful health himself) was affected similarly. And no doubt from what was learned afterward through the press and from scattered conversation tens of thousands suffered in the same way; the impending national calamity casting a gloom over the entire country.

The literary man referred to, on the afternoon of the assassination, left for his daughter's residence in the country. But here, as the fatal hour drew nigh, his inexplicable feeling of unrest grew upon him—the more so as pictures of William McKinley and his successor, President Roosevelt, were in the room where he was engaged writing some letters. Time and again his eyes involuntarily sought our martyred President's face, and, as he might, that kind, sad face had an awful fascination for him. In the end a feeling of suffocation seemed to clutch his heart—*this within a few minutes of the murderous act!* He could quietly stand the strain on his nerves no longer. Feeling as though something very dreadful had happened, he arose and left the house. On his return he received a shocking verification of his strange unrest in the news that William McKinley had been assassinated!

Thy Kingdom Come

"Thy kingdom come, thy will be done, on earth as 'tis in heaven,"
Yet when and how this kingdom comes, are thoughts but seldom given.
The earth itself is heaven, in part, a speck among the stars,
Yet kingdoms come and go, on earth, inscribed with human scars.
The poles of heaven and poles of earth move on by cyclic laws.
The suns and suns of suns whirl by with not the slightest pause.
Our breathings come, our breathings go 'thout e'en an effort given,
And still we pray, "Thy kingdom come on earth as 'tis in heaven."
Where is this heaven, in boundless space, to which poor mortals pray?
Where is this kingdom yet to come, from which we seem to stray?
All space is decked with wondrous signs, in constellations formed,
Yet plodding men scarce recognize these heavens with stars adorned;
With speed and might through space, by time exact, moves every star;
Yet man in mortal form perceives no motion, change or jar,
Still toward that kingdom in God's way, like on a ship at sea,
Man, on the earth as passenger, approaches Destiny.
The Aries of the Zodiac through Pisces will be passed,
And soon Aquarius will receive the Lamb of God at last.
The hopes and thoughts of man will change, "Thy will, O God, be done,"
The true Christ-cross will soon be reached and with it "Kingdom Come."

—C. H. Weber, in *Astrologia-Sana*.

He that smarts for speaking truth hath a plaster in his own conscience.—Fuller.

Seeing Only the Good

LOOKING upon the virtues rather than the failings of our companions will greatly aid in the nourishment of these virtues and the diminution of the faults; but gentleness undoubtedly arouses in some natures only harshness and scorn. Can the lamb make the wolf's intentions kindly ones by steadily holding the thought that the wolf is not murderously disposed? A few human beings manifest qualities similar to those characteristic of the wolf.

For a long time I endured the injustice and cruelty of a person to whose faults I resolutely turned a blind eye. Believing in the law of love, I thought by continuously seeing the good in this woman that she would cease her persecutions. Her harsh insults invariably met the "soft answer," and for "persecutions" I mentally said "nerves." Her evil was always returned with good. Instead of softening she hardened. My mildness seemed almost to frenzy her. Finally it rushed to my consciousness that this woman was *not* good, but mean and contemptible, full of malice and venom. When she attacked me again I quietly but in unmistakable language told her what I thought of her conduct and character, and I announced that she had cast at me the last brutal speech that would be unresented. Astonishment that a worm (for so I had been to her) could turn made her speechless for a time, and after that, during the period that we were together, she treated me with respect and courtesy where I had previously received only abuse and insult. This is only one of a number of instances in my own experience where, practicing the command to resist not evil, I have been struck when I turned the other cheek. Similar experiences of acquaintances, if recounted, would fill a whole volume. But there is no necessity to relate these experiences as illustrative of my point, for I do not doubt that every reader of these words can supply from his own or his friends' history just such incidents.

By all means let us foster by recognition and encouragement every bit of good in the natures of our associates; and as far as possible or practicable or wise, let us avoid giving time and thought to the delinquencies of our neighbors. But for our own good, the good of our companions and the universal good, let us invariably insist upon justice to ourselves; and upon no account let us submit to the cruelty of the overbearing, or the selfish demands of those who, finding us negative, would prey upon us.—D. H., in *Eleanor Kirke's Idea*.

Intuition and Reason

As to "intuition"—by which mental faculty women come to conclusions, and by which the "homing pigeon" soaringly finds its way through the pathless air—I regard intuition as being the sum of unremembered experiences—racial experiences; experiences stored away in the sensorium of man or animal. That intuition is of very great value as a guide to action is freely admitted, but that intuition should be supplemented if not controlled by reason is shown by the fact that the homing pigeon, the ant, the beaver, the honey bee, etc., with all their wondrous wisdom, make little or no improvement from century to century.

What is needed, then, is that we should supplement intuition by reason, by logic—that is, by analogy and analysis—and if the discovery of truth is our object, and not victory in argument, we shall find that there is no conflict between intuition and logic. Perhaps we shall find that intuition and logic are identical, the only difference being that, in the one case we are conscious of the mental processes by which the conclusion is arrived at, and in the other we are not.

Harmony of Result

In these days of many theories and when so many are claiming intuition as infallible and so far superior to reason, it behooves all lovers of truth to stand firmly for correct method, and to demand harmony of result. Remember that while it is true that each must face the world alone, or must abide by the consequences of refusal to act or think, just as he must suffer for overt acts, but that none of this excuses him from using correct methods, nor enables him to find truth absolute, and sit in judgment on all the rest of mankind and tell them just what they must do to be saved. Truth is impersonal and universal, and is everywhere present. Even erroneous things, as Spencer has so well said, have a soul of truth in them.—*Suggestion*.

We are not disarmed by being disincumbered of our passions.—Burke.

Shakespeare's Idea of Self-Control

Most of the great men of literature have left certain sentences that are condensed expressions of great truths, and appeal to men generation after generation because they are found to have a wide application to human affairs.

The reason there are many times more of these expressions in Shakespeare than in any other writer is because this man had an intuitive knowledge of the human heart. He had boundless sympathy with men. He knew that even with the most fortunate of men life was one long struggle against something. Perhaps he felt it more than he reasoned about it. But at any rate, he had the profound human sympathy, which is the greatest thing in the world. Sympathy as great as Shakespeare's would make any man great even without Shakespeare's wonderful mental equipment.

There is a line in "Hamlet" somewhat like this, but with a different application: "There is nothing either good or bad, but thinking makes it so."

If a man does not recognize pain, he has no pain. If he does not think he is miserable, he is not miserable. If his mind does not recognize a loss, he has lost nothing. If he doesn't care when things go wrong, things do not go wrong for him. There is no misfortune to a man that is not aware of misfortune.

All conditions for men exist merely in their mental state. Unhappiness or happiness is merely a matter of mental attitude.

Even what we call physical weariness is really mental weariness. When you move your arm in one motion until you are tired it is not really the muscles of your arm that are tired; it is the mind that is tired of ordering the same motion with unvarying monotony.

These things are now so well known they are commonplace. In Shakespeare's time they were mysteries. It is strange that he should be able to hit by intuition on truths that were not recognized until long after his death.

Of course, if the mind alone determines whether anything is good or bad, a man with a mind sufficiently trained would be able to endure almost anything and with entire composure. He would recognize the fact that most things that we worry about are not really worth worry. And he might possibly get up to the level where he would look on both sides of apparent disaster and turn it into a benefit.

But, anyway, self-control is the most valuable of all achievements. The man that has himself well in hand is practically certain to make his way. If he can win that he can win almost anything else. It is by thinking that a privation doesn't amount to anything in comparison with the end he has in view that he finally gets to that end. It is by schooling himself to think that whatever would carry him out of the course he has chosen is not good enough to attract him that he makes himself succeed.—N. Y. Journal.

Spiritual Psychology

WHAT has spirituality to do with health? Everything, almost. We are a community of invalids, says The Reasoner, because we lack spirituality and the education that teaches what spirituality stands for. Health does not inhere in the body; neither does disease. Health inheres in the soul. Most of our ill-health is brought on through fear. The coward's legs are weak and tremble as he runs, making him thus the more easy victim to his pursuers. We should have a series of textbooks on culture, written by the scholars in spiritual psychology and mental therapeutics. No, do not sneeze at the term "spiritual psychology." It is correct, and I use it advisedly. Every teacher should be required to pass an examination in these branches. The Prodigal Son has wandered about far enough eating husks with the swine. Let him come home now and feast upon the fatted calf. Disease is a bugbear, a hallucination of the mind, and is brought on like other nightmares by improper mental food. Let the people be taught these things and disease will disappear.

WHAT toil and perseverance in cultivating the bodily powers, must it require to qualify the acrobat for those feats of activity with which he astonishes mankind! When we first see them, we can hardly believe our eyes; he seems to perform what, till now, we thought impossible. Were we to take equal pains in the improvement of our intellectual and moral nature, which are surely not less susceptible of cultivation, who can tell to what heights of excellence and happiness we might at length arise!—Beattie.

A Lesson in Practical Philosophy

PEOPLE are somewhat astonished because the Chinese Minister goes unconcernedly and even merrily about his daily work in spite of the fact that his official head is about to be chopped off by his unappreciative government.

This is not what people are accustomed to see in such cases. As a rule, when a foreign minister hears that his job is about to end he "lays down." It means that he stops work, ceases to take an interest in the small things of his position and proceeds to pack up.

Also they are accustomed to see men in the Chinese Minister's position manifest by certain signs the disgust and disappointment that fill their hearts.

But this gentleman's self-possession is imperturbable. Being asked how he managed to preserve an absolutely unchanged demeanor in the face of his troubles, he made this philosophical remark:

"It is all in a lifetime."

A philosopher that died many centuries before the Chinese Minister was born put the same idea into neater and better language. He said:

"For I believe that to the good man no evil thing can happen, either in this world or that which is to come."

The power to sustain the shocks and reverses of life and go on under them is to some extent a matter of temperament. Some men are born with it.

Other men acquire it.

They acquire it by trying to take a large view of their position in the world.

After all, it can make very little real difference to this able man whether he is Chinese Minister to the United States or living in retirement in a Chinese village. He will find his work to do wherever he is.

Wherever he is his mind will go with him. He will have his books and his thoughts for his quiet hours and his fellow-men to help always.

He may like the climate here better than the climate of his native land. Or at home he may miss the opportunity of saying bright, witty things and seeing them reported in the newspapers. But if he is truly wise he knows these things are mere vanity and emptiness. They have nothing to do with the real objects of life. No doubt the wisest man is he that keeps steadily along his own chosen path without being depressed or elated by ill-fortune or good. But to do that successfully is about the toughest test of manhood.—N. Y. Journal.

In "What All the World's A-Seeking," Ralph Waldo Trine says:

"Of the vital power of thought and the interior forces in moulding conditions, and more; of the supremacy of thought over all conditions, the world has scarcely the faintest grasp, not to say even idea as yet. The fact that thoughts are forces, and that through them we have creative power, is one of the most vital facts of the universe, the most vital fact of man's being. And through this instrumentality we have in our grasp and as our rightful heritage the power of making life and all its manifold conditions exactly what we will."

"Earnest, sincere desire, sincere aspiration for higher and better conditions or means to realize them, thought-forces actively sent out for the realization, these continually watered by firm expectation without allowing the contrary, neutralizing force of fear to enter in—this, accompanied by rightly directed work and activity, will bring about the fullest realization of one's highest desires and aspirations with a certainty as absolute as that effect follows cause. Each and every one of us can thus make for himself ever higher and higher conditions, can attract ever higher influences, can realize an ever higher and higher ideal in life. These are the conditions that are within us, simply waiting to be recognized and used—the forces that we should infuse into and mould everyday life with. The moment we vitally recognize them, they become our servants and wait upon our bidding."

"We are born to be neither slaves nor beggars, but to dominion and to plenty. This is our rightful heritage, if we will but recognize and lay claim to it. Many a man and many a woman is to-day longing for conditions better and higher than he or she is in, who might be using the same time now spent in vain, indefinite, spasmodic longings, in putting into operation forces which, accompanied by the right personal activity, would speedily bring the fullest realization of his or her fondest dreams"—*Psychic and Occult Views and Reviews*.

Seeking

"A WANDERING intelligence" she styles herself, driven from spot to spot, from person to person, resting nowhere; for truly she had found no inward abiding place, safe from the jars and shiftings of destiny. She needed some large, unifying principle that could co-ordinate all the facts of life, and bring them into harmony and accord; in other words some deep, spiritual conviction, that inner vision and touch of the divine which opens out horizons always luminous, and deeps where there is forever space. Lacking this, her ideals were always human, her kingdom was of the earth, and she never gained that full mastery and knowledge of the truth which alone can make us free—free of self and the limitations of sense.

The Universal Lover is beyond all ills—all poverty; he who fervently loves all is served by all.—*The Blissful Prophet*.

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Uncharity

And to godliness, brotherly kindness; and to brotherly kindness, charity.—II Peter, i, 7.

THERE is one form of vice which is to me specially offensive and repellent, namely, habitual uncharity in the judgment of others. It is twice cursed, for it curseth him who gratifies his morbid appetite and him who is unconsciously the victim of it.

It is always safe to be generous in criticism, and seldom safe to be severe. If the Christ's rule, the "measure you mete, it shall be measured to you again," should be literally enforced many a man and woman would be wrecked by the consequences. If it is always possible to say something kind it is well to be in the frame of mind to do it. The middle course is to be silent unless there is a good word to say, and the heroic course is to rebuke the harsh and unnecessary criticism.

Many a life has been seriously wounded, many a heart well nigh broken and many a life overshadowed by thoughtless talk which perhaps had no foundation in fact, or was based on facts misunderstood. It is so much better to be sweet than sour. The juicy plum filled with sunshine hangs on the branches in abundance, and so does the lemon, and it is a more gracious taste which chooses the plum and leaves the lemon for others to pluck. Life contains so many disagreeable things that if we can avoid coming into contact with any one of them we do ourselves a distinct benefit. A smile helps the world more than a frown, and the good nature which ignores the unpleasant and dwells only on the agreeable is a Christian virtue which is as charming as, it is rare.

The clear injunction of religion is to find the good in our neighbors and not to magnify their failings. We may laugh at their follies or look with scorn on their weaknesses, but who knows what we ourselves would do under like circumstances? We are not so strong that we can thank God as the poor Pharisee did, that we are not like other men. If we are really strong the best way to show our strength is to help those who have fallen by the way rather than spread the news of their failure, as though we stood on a higher and safer level. True religion, the only kind worth having, not only prays that "from all uncharitableness, good Lord, deliver us," but co-operates with the Lord in the accomplishment of the task.

A legend is told of Jesus which illustrates my point. He was standing in a group who were looking at a dead dog. Each spectator had something hard and cruel on his lips, but at last a gentle voice was heard, saying, "He had very white teeth!" It was perhaps the only thing that could be said of a favorable nature, and it was the only thing He cared to say. It was a rebuke not to be easily forgotten, and the men in the group silently stole away, wondering at themselves and at Him.

You deceive yourself if you think you are religious and still indulge in uncharity. I would rather be poor Abou Ben Adhem, who cared nothing for Christ, but wanted to be classed as one "who loves his fellow men," than so wretched a Christian that he could cherish a secret delight in the faults of others. Religion is either the most practical and useful thing in the world, or it counts for nothing—the theory of a day, to be abandoned on the morrow. And it proves its mettle when it demands a generous and charitable judgment and will accept no excuse if you have it not. There never yet was human soul so debased that the angels could not kindle a divine and purging flame in it. In the basest creature that lives there are possibilities of excellence which cannot be calculated, and your word of censure, your scorn and disdain, your repetition of an evil rumor, may quench that flame in its feeble beginnings.

There is but one wholesome rule to follow. It is the dictate of honor and of the consciousness that even you need to be judged kindly. It is never to spread an injurious story, for your own sake, for his sake, for the sake of all concerned. No bitterness of spirit and no bitterness of criticism. Look for the good and speak of it freely, but be blind to the faults of others as you would have them blind to yours. The Christ loved justice, but He was always merciful. So you may love the truth, but if you cannot help, see to it that you do not hurt. A silent tongue sometimes shows a consecrated heart.—George H. Hepworth.

Religion is nothing but the faculty of love.—Buddha.

How to Acquire Knowledge

WE are perfectly amazed at times at the amount of splendid literary effort put forth by one tireless worker in the ever-varying field of American journalism. We refer to Ella Wheeler Wilcox. Nothing that tends to the betterment of humanity seems to escape her observant eye or her loving heart. No work is too arduous for this remarkable woman. Her tender sympathy with the weak and suffering makes her at all times the champion of the oppressed and the unfortunate. The following helpful article is taken from The New York Journal:

The first step to acquire knowledge is very simple, writes Mrs. Wilcox. It is so simple and requires so little time that very few people are willing to take it. The majority of us like to be set down seemingly impossible tasks. We have an idea that bad-tasting medicines cure diseases, and that progress comes through the unusual and the marvellous, rather than through silence and repose.

To obtain the knowledge of which I speak, begin with five minutes in the morning and five minutes at night. Take a comfortable chair, in a quiet room, where you can be entirely alone. Choose as nearly as possible the same time, the same room and chair each day, yet if you are traveling do not be deterred from your exercises by change of location.

Sit upright, with the head, hips and shoulders in a line.

Inhale deeply, letting your chest and abdomen inflate with fresh air. Count seven. Exhale and let your chest and abdomen contract. Continue this exercise for two or three moments.

As you inhale say mentally that you are drawing in with each one of the seven breaths a principle. For instance, love, health, usefulness, goodness, wisdom, success, opulence.

As you exhale think that all belief in pain, poverty, ignorance, hatred and failure are leaving you. Instead of mentioning these things, use the word "freedom" as you exhale—meaning that you are freeing yourself from everything unworthy.

Use the last three minutes of the five in sitting quiet, with closed eyes, and imagining that you are a human battery being charged with divine currents. Be as passive as possible—just abandon yourself to God's care for two minutes, with no concern of mind.

Then proceed about the business of the day, and live a natural life. Remember, however, that you have inhaled love, health, wisdom, usefulness, goodness, success and opulence, and that you must not allow your mind to dwell on the opposite qualities, which you discarded in exhaling.

If you have formed a habit of despondent thinking you cannot change it in a moment, or a day, but if you practice this exercise morning and night you will find cheerfulness and mental and spiritual poise coming to you after a week or two. Everything will seem brighter. Of course, there are additional exercises which will help you, if you care to make greater progress. But we are all so busy in this age, we have not the time to give—or we think we have not. If we really take the time and persist in it, however, this line of development will help us to achieve tenfold what we would do without it.

Wait

WAIT!
And waiting learn
That waiting ever brings
The soul's desire,
And if thou yearn
'Tis not in vain;
Behold, thy pain
Is but refining fire
To prove thee true.
Thou shalt not rue
If thou in patience
Do but wait.

Hope

HOPE!
No matter what betide
Be sure that hope
Inherent stays thee,
And let it guide
Thy star's true destiny;
Thou canst not fall,
Thou shalt avail
And crown thine efforts
With sure victory,
Dost thou but ever persevere
And hope.

What Is Truth?

WHAT is Truth? Ask the silent Sphinx,
As she crouches on the sand,
Her stony eyes gaze into thine,
Then out upon the land.

Then turn to stars in Heaven's blue,
That shine above your head,
Ask "What is Truth?" and unto you
They are silent as the dead.

What is truth? Bend o'er the flowers,
To catch their perfume rare,
Aye, linger through the happy hours,
No word floats on the air.

Catch bird-like music from the trees,
The love-call to its mate,
It answers not your query still,
And, hopeless, bids you wait.

So on and on, through clan and clime,
Go search the mystic cord,
The hours will simply pass in time
Without one answering word.

Then turn unto thy soul within,
The question still pursue;
It quickly answers, light to win,
"The truth? Why, that is you."
—Abbie Walker Gould.

He who loves all, "good" or "bad," without any effort of mind or will, is naturally filled with moral courage, strength of character, patient perseverance, and unflinching faith, and of great help to the Whole.

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Character Builders

Mrs. M. C. Wilcox

"Build thee more stately mansions, O my soul,
As the swift seasons roll."

DID you ever feel, dear fathers and mothers, that your field of usefulness was narrow and circumscribed? Did you ever sigh for a broader expanse over which to shed your personal influence for the uplifting of your fellow-men. If so, will you not stop and consider the immensity of the field to which you have already been called—"character builders"? To whom does this grandest of all works belong more than to parents?

Just look for a moment upon that sweet, innocent, helpless little infant just laid in the mother's arms. What grand possibilities may be wrapped up in that tiny speck of humanity! How it draws upon your affections! And, as you look away into the future when it is grown to manhood or womanhood, you behold in it all that is lovely and pure, noble and true.

How well do I remember when my first-born son was first laid in my arms! A prouder and fonder mother there never was, and as I gazed upon his sweet baby face, and smoothed his brow with a mother touch, I said, as I thought of the future, "My noble boy!" How little did I then dream of the struggles, the tears, the anxieties it would take on my part to make this fair ideal of him!

Ah, dear parents, it requires united effort, patient, unwearied effort, to make of our precious children all that we desire! They must be given line upon line, precept upon precept, here a little and there a little, until the character is rooted and grounded and established. And is this work a narrow work?—Ah, no! It is as broad as immensity, as far-reaching as eternity. It will require all there is of us, and as we consider the work, we shall be led to exclaim, "Who is sufficient for these things?" Of necessity we shall be drawn to Him who is our wisdom and strength.

As I have been meditating upon the work to-day, I have felt that we are not giving sufficient attention to it. It is such common, every-day work that we are inclined to lose sight of its great importance. But my heart has been made to rejoice that some attention is given to it, for it is the foundation work of all works. It is the work of God in the fullest sense, this home work, this home education, this implanting and living the principles of the gospel of Jesus Christ in the every-day life, this character building, and we need to have our minds called to its importance over and over again.

"A stream cannot rise higher than its source," and so all the ambitions and aspirations we may have for our little ones are vain if we ourselves are far below the standard. "Be yourself what you desire your children to be," are words worthy of careful consideration. But how shall we attain to a higher standard?—there is no way to it save by the religion of Jesus Christ. Nothing but this can enable us, after years of carelessness in forming habits that are evil, to eliminate those things from our lives. Nothing but this will enable us to expel the unlovely traits of character, and put features of beauty in their place.

And this work cannot be accomplished in a day. But by resolute, heroic purpose and unceasing prayer we shall continually advance.

Not alone are the eyes of our tender, helpless darlings upon us, noting all our failures and victories, but the eyes of our tender, sympathizing Saviour are upon us, watching our efforts with the deepest interest. He knows all our weaknesses, all our infirmities, all our discouragements. Ah, "He knoweth our frame; He remembereth that we are dust." And this same Mighty One has said, "I will never leave thee, nor forsake thee." And, more, "He will subdue our iniquities." "Sin shall not have dominion over you." Praise his glorious name!

In view of this, shall we not with one hand grasp His hand, and with the other tenderly grasp our own little ones, and so climb to the highest round of the ladder in our most precious, God-given work?

With the aid of the Holy Spirit we can do anything and everything, and without it we can do nothing—are impotent. The whole success of this Magazine is due to the Holy Spirit. It was founded and started with prayer to God and is sustained by prayer. Without fervent prayer we are helpless and hopeless and without strength, power or courage to do anything.

Action! Progress! Life!

ACTION—progress—is Life; inaction is Death. All things that go to make up the joy and comfort of life are due to harmonious activity of being. Live in a room and neglect to cleanse, warm and beautify it, and it remains cold, cheerless and a prison house. Thus it is with the mind. Neglect of the mind makes it cold, cheerless and ugly. Its possessor wants to flee away from it, and thinks that the pleasures of society will compensate for this neglect, but as society cannot do for his mind that which he must do for himself, when he is alone he realizes his undeveloped condition and is unhappy. Therefore, live for your own best unfoldment and you will reap a joy that society cannot give. Then when you are alone you will not sigh for a mythical heaven to go to. You yourself will be that heaven.—Lucy A. Mallory.

[It is the neglect of the SOUL and not the Mind that keeps man from reaching the blissful state—the state where real action, real progress and real life begin. Live for God, and let Him and Christ dwell in your soul and heart and mind, and you will be happy. Live the life, as Jesus Christ, THE MASTER, taught, and let all mortal and mental schemes severely alone and you will realize God and happiness and be a very active, progressive and useful member of society. The real progressive men and women of the world are sensible and practical, and attend churches where divine worship is held, and pray to GOD and CHRIST on bended knees, and live in the Old Thought of Moses and David and Isaiah, Saint John and Saint Paul.—EDITOR.]

A Little Bird's Sermon to a Sermon-Maker

By John Pulsford in Breath of Life

I WAS in the act of kneeling down before the Lord my God, when a little bird in the lightest, freest humor, came and perched near my window, and thus preached to me, all the while hopping about from spray to spray: "O, thou grave man, look on me, and learn something, if not the deepest lesson, then a true one. Thy God made me and the like of me; and if thou canst conceive it, loves me and cares for me. Thou studiest Him in great problems, which oppress and confound thee; thou lovest sight of one-half of His ways. Learn to see thy God, not in the great mysteries only, but in me also. His burden on me is light. His yoke on me is easy; but thou makest burdens and yokes for thyself, which are very grievous to be borne. I advise thee not only to see God in little things, but to see little, cheerful, sportive things in God, as well as great solemn, awful things.

"Things deep as hell and high as heaven thou considerest overmuch; but thou dost not 'consider the lilies' sufficiently. Every priest should put by his robes, etc., etc., sometimes, and go free. If thou couldst be as a lily before God, for at least one hour in the twenty-four, it would do thee good. I mean if thou couldst cease to will and to think, and be only. Consider, the lily is as really from God as thou art, and is a figure of something in Him—the like of which should also be in thee. Thou longest to grow, but the lily grows without longing—yes, without either thinking or willing, grows, and is beautiful, both to God and man. Think of that.

"In conclusion, I remind thee that God has 'many kinds of voices in the world, and none of them without signification.' But I perceive that thine ear is open only to voices of one kind.

"The danger is, under the conceit of being the more godly, of becoming monstrous and not quite godlike. Excuse a little bird. I am but one of the 'many kinds of voices' which God has 'in the world.'"

[When we cast out forever our mortal wills and minds and live with God, we will be powerful and fearless, calm and serene, blissful and happy, well and healthy and forceful, powerful and helpful. THE MASTER showed the way to live.—EDITOR.]

Praise

PRaise God when the sun is shining,
PRaise God when the rain-drops fall,
PRaise God when the clouds are heavy,
And darkness seems o'er all.

Why praise Him, then, dear heart? Because
(List to His holy word)
All things together work for good
To them that love the Lord.

—Fannie Herron Cooke.

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An Experience in Diet

My diet consists of three meals a day, and all the same: one (or two, if small) apple, one orange, one tomato, three French plums (those in glass bottles), a handful of Chilian raisins (dried in the sun and therefore better than those subjected to artificial heat), one or two walnuts, three large almonds and two eggcupfuls of Italian pine kernels (a small oblong soft nut, very oily). I discard all skins (except the walnuts) and all seeds. I eat the nuts with the fruits and take acid and sweet alternately. On this diet I can go from 2 to 10 p. m. (sometimes taking a small cup of cocoa between), speak for three or four hours and walk some miles, and not feel exhausted at the end of that time. The nuts supply the solid fat so necessary to sustain life; indeed, I believe that it is the sustainer of life. Fat of meat is the only other solid fat, and that is so often disease itself. I find this diet makes the voice strong and full, prevents any feeling of cold, enables me to walk long distances, speak for hours and go long intervals without food, and get no more exhaustion than a night's rest will correct.

If circumstances render it necessary, I take whatever food is at hand, but always find that the "natural (uncooked) diet" of fruit and nuts supplies my needs much the best; without it, I flag again in a few days. I am afraid my letter will not be of any great assistance to others in choosing a diet for themselves, but perhaps it will help to convince some that they should find out the properties of various foods, so that they may not be over-feeding the muscles, when doing mostly brain work, and *vice versa*. Apples are food, oranges for thirst, raisins for stimulant, tomatoes act on the liver, French plums strengthen, walnuts give "stay," almonds are the highest brain and nerve food (too many will cause skin eruptions), and the pine kernels take the place of bread and of meat, too; so far I know, and no more.—*Ellen S. Atkins.*

The Oneness of Life

From a long article on "Spiritual Altruism" in The Light of Truth we make the following brief extract which is both inspiring and suggestive of the better way to the Most High:

"The Infinite is one—omnipotent. This one is our life, but we have taken and divided it into billions of fragments, every fellow for himself has been our rule and consciousness of life. This is the reason of the sufferings and weakness of humanity. 'See here, my friend, you and I are not two lives, but one—I in thee and thou in me.' Why do we strive against each other? Why do we try to get the best of the bargain every time?"

"There was an old rule given us—oh, so long ago that it appears to have been quite forgotten: 'Whatever you do, do it as unto the Lord'—the One Life. Truly this is what we do any way, but if we were conscious of it how differently we might do. You did not take this into account last week, did you, when you deceived and cheated your neighbor in that business transaction? And when you saw that poor woman and could have alleviated her sufferings, and did not, you never thought, did you, that inasmuch as you did it not you failed the One Life and denied your unity with it? You separated your life from the suffering woman's life, and left her to look out for herself, while you did likewise. These things ought not to be, since in union there is not only strength, but heaven."

This Magazine aims to open up the inner life of man that he may know better how to adjust himself to the outer life and thus live in peace, harmony and melody with the whole world. For ages wise men—adepts, sages and seers—have known that true progress begins when we work from the inner life to the outer; from the *unseen* to the seen. God speaks in paradoxes to mortal mind; the language of the soul says the unseen is more real than the seen; that the inner or unseen powers of man or the universe—the Essence or Spirit—are the real powers and the cause of all effects. Man never knows the truth of existence—of all-pervading Life—until he searches *within*; it is then he begins to get glimpses of Life's *how*, and its *why*, and is led out of old ruts and beliefs into the path of Truth. Look *within* if you would know and realize the bliss of existence—eternal existence.

On the road to progress it often happens that a warm personal friendship may become a tyranny that must be broken.

A Jewish Tale

WHEN Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming toward him, who was 100 years of age; he received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing of his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was. He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, although he dishonored me; and couldst thou not endure him one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction.

Esoteric Mythology

THE Mysteries are as old as the world itself, and anyone who is well informed in the esoteric mythologies of various peoples can trace them back to the very earliest ages, for underlying every ancient popular religion was the same primeval Hermetic Wisdom one and identical, known and practiced by the Initiates of all countries. Those doctrines related to the human Soul; its Divine parentage; its connection with the material physical world; its human progress; and, finally, its restoration to the Supreme, by becoming Reborn, or Re-generate. The prevalence of a certain system of Initiation furnishes us with undeniable proofs of the identity of a fundamental doctrine in all the old religions and that the sacerdotes had the guardianship of certain mystic signs and words, as well as a phenomenal control over the natural forces of the Universe. The penalty of death was inflicted upon any Initiate who betrayed the secrets entrusted to him, for every approach to the Mysteries—whether Eleusinian, Druidical, Chaldean, or Egyptian—was always guarded with the same jealous and stringent vigilance. When men like Pythagoras, Plato, Plotinus, Apollonius, Jesus of Nazareth, Paul, etc., well known for their admirable and strict virtues, took part in such Mysteries and confirmed our statements by speaking of them with the greatest veneration, we need not linger and listen to what ignorant and prejudiced critics may say otherwise.—*Star.*

Ancient Esoteric Masonic Rite

THE SLEEP OF SIALAM

In that mysterious and Sacred Sleep man may find a solution to all Mysteries; he may know his own future, as well as that of the Angels, the downfall of nations, etc. This Sleep is mystically and secretly referred to in the Bibles and devotional traditions of the hoary past; Moses slept the Sleep of Sialam upon Mount Nebo; Gautama Buddha in the shadow of the Sacred Bo-Tree; Mohammed in his cave; and the sorrowful Man of Nazareth passed into this Sleep upon the stony heights of Calvary. We do not mean death in the usual sense, but that mystic death-trance whereby the Christs have gained the power to change their form and appearance when they wish, not as a spirit or phantom, however, for their bodies have become transformed, not ghostly but tangible, yet they can disappear in such a manner that nobody knows what becomes of them, nevertheless they walk the Earth when they choose. Such are the Christs, the Enochs, the Elias, who, like Moses and others, have been exalted to God.

INTO SACRED MYSTERIES.—In Egypt, the body was placed in the coffin of the King's Chamber, at the Pyramid of Cheops, and upon the night preceding the *third* morning, it was taken to the entrance of the gallery, where the beams of the morning sun struck upon the head and face of the entranced Initiate, who awoke to be initiated by Osiris, the God of Wisdom. When consigned to our last retreat, the corpse is laid in the grave due east and west, with its feet to the former quarter, for all humanity looks for salvation to the Central and Spiritual Sun of Righteousness—the Solar Christ. He who has "his mansion in the Sun" raises by the first beams of His saving Light those who have perfected themselves during this transitory life, who are laid "waiting one way," for that great eternal Sunrise, for they are not "dead" but "sleeping."—*Morning Star.*

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Keep the Bright Side Out

THE sun may have its troubles,
But it keeps the bright side out;
The lark may have misgivings,
But she hides away her doubt;
Poets praise the sun for shining
And the lark for never pining—
Man has joys from bird and planet, since
they "keep the bright side out."

The orchard pink with blossoms
Gladly puts its bright side out;
The lilacs have no troubles
That they ever grieve about,
And the world is prone to treasure
Up remembrances of pleasure
In the name of him who ever tries to
"keep the bright side out."

—S. E. Kiser, in Chicago Record-Herald.

A Vision of Love

BEHOLD, I became entranced with a vision of wondrous beauty: A woman, clothed in shining white robes, encircled with a halo of glory; standing by her side with hand clasped in hers, the man of her choice, whom she learned to love dearer than her life, awakening in her inmost being heavenly harmonies, opening the sanctuary of the soul, which became flooded with Heaven's own Light in one steady downpour of spiritual power from the Infinite Supply proceeding from the Throne of God. He in turn gave it back in all its spotless purity until they became lost to everything but the ecstasy within the Divine Presence, speaking peace to the troubled spirit. My soul rejoiced, for I had learned to know Love as revealed of God. The vision vanished, but the benediction remained, for it unlocked the mystery of the soul, which will endure for all ages. "Let all the earth keep silence for the Lord is in His Holy Temple." "He that hath ears to hear let him hear."

Cheerfulness a Health Factor

"A MAN'S house," says Beecher, "should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest nights and the shortest days."

It is not an easy matter to build this mental mansion on "the hilltop of cheerfulness and serenity," but how much more comfortable it is to live in than the house in the "valley of grief between the hills!" It is not easy to be bright and cheerful when our best-laid plans "gang aley;" when balance-sheets will not balance; when the typewriter or sewing machine will not move swiftly and rapidly, in spite of the fact that the machinery is apparently in good order; when it rains steadily and persistently on the very day when you wished for the sun to appear the brightest; when you must wear for another season the shabby gown or jacket which you had hoped to replace with a new one. It is hard to give a sunny smile to the world when, for you, "the times are out of joint." Make the effort, though, and see how you will be repaid, and what a golden reflection that little smile will throw back on your world within.

"No man e'er gained a happy life by chance. Or yawned it into being with a wish."

Freedom

THE aspiring soul usually studies and reflects in all religions and philosophies and takes broad and tolerant views, at the same time not attaching himself to any one system of so-called salvation. He digs deep into the Vedas, the Bible, Theosophy, Spiritualism, and Metaphysics, gathering here and there a golden nugget of truth. In a while he comes to know that all knowledge is within himself—the soul. The self answers all the questions and solves all the problems. Therefore, all great souls who have fully and completely realized oneness and reached the Blessed State, always suggest to aspiring souls to look within for knowledge, wisdom and bliss; yet these adepts, having full knowledge of human nature—the human mind—know that men will search and investigate outwardly more than inwardly. Hence they say no retarding of progress can come if one studies and reflects in all systems of religions and philosophical trend, provided they do not bind, attach or limit their minds to any one system. The idea of attaining to absolute freedom is to become a universalist and not a partialist. Most freed souls pass through all these systems—sometime, somewhere. At the ultimate analysis we discover that freedom, absolute freedom, comes in Universal Love, non-attachment and non-resistance. All these systems can only at best be means to ultimate and eternal freedom—eternal bliss.

Healing Vibrations

THE effect of vibration of the Spirit upon the physical body is marvelous; it is the highest and most soothing and healing and strengthening vibration known. The adepts know that in prayer, meditation, contemplation and reflection—of holy things—there is excited at the base of the spinal column a vibratory force of the highest potentiality for health, strength and composure of all the nerves and nerve cells and brain cells. Therefore in the Silence we are overcome and uplifted with what we are pleased to call a Holy Calm—we are really bathed and serenely filled, thrilled and healed with Spirit—filled with the highest and most healing vibratory force in the universe. We suffer with disease because we obstinately and ignorantly refuse to vibrate with the eternal and universal Spirit—do not go into the Silence daily and dwell fully and completely with the Most High. Spiritual Science points the way to a permanent cure of all ills. Soul culture ultimately frees man from all bondage and places him in an eternal state of bliss. Aspire to reach that state of consciousness where you realize you are fully sustained by the great eternal Sustainer of the Universe. Live in Spirit and vibrate with this blessed eternal force and become whole.—The Blissful Prophet.

The mind, when spiritualized or controlled by Spirit, is more or less poetic, and in its expressions is graceful and beautiful.

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How To Be Free From Disease



YOU cannot be well as long as you are chained down by fear. Throw off the expressions that disease reflects, and become master of yourself. Disease or sickness is a condition of bondage. You must adopt self-mastery, and expand beyond the limit of disease. Man can accomplish about what he desires. Remember that thoughts are formative forces—that they are body-builders—that if you desire health you must radiate health thoughts, and send them into your body to sweeten, build and preserve it. Invite all the health and good of the universe to come to you. Sit in the sun whenever you can; aerate your clothes and bedding. There is an old Roman saying that where the sun enters the doctor never does; so expose yourself to the cleansing, sweetening warmth of the sun. Strike for mental freedom at once!

The very sickness you harbor this moment is there because you submit and admit. Your body is your edifice, and you cannot live within its portals unless it is kept clean. Your past life of sick thoughts must be blotted out, and new life-builders and preservers take their places. Every time you sweep your body with conviction of health, that body becomes cleaner and stronger. You can become well; it is only a question of choice. Very few, if any, are born in mental bondage, but by perverted thought they become decrepit, weak and enslaved. Good or bad health may be known or measured by the kind of thought the person holds over his body. There is not an atom or molecule in our bodies that is not placed there by the mind. There is not a diseased atom in our bodies that has not been made so by perverted thought. If all our thoughts were sweet, wholesome, harmonious and benign, we would never fall into the bondage of sickness.

The laws of perfect health are so few, costless and simple that I despair of ever getting them adopted. Here they are:

Proper mental condition and thought;
Proper eating;
Proper breathing;
Proper air; exercise; sunshine.
Who cannot understand these natural factors of health? Who cannot observe them? Who cannot afford them? There is not a worry in the mental world to-day that cannot be supplanted by a pleasant mental picture.

There is not a case of "nervousness" that can remain to trouble us if we will sit down and commune with ourselves for twenty minutes. Just try it! When in mental depression, or a fiery passion, drop into an easy seat; become limp; close the eyes gently; start full, long, deep breathing for three to five minutes. Then say, mentally and silently, "I invite all the rest, quiet and peace of endless space into my presence. Yes, into my mind—into my mind-filled body. I am now being filled with peace, p-e-a-c-e; I am harmony."

Don't remain in the grip of anger, worry or fatigue, but chase them out by this merciful, beautiful silence. Be free! I repeat, be free! There is no wisdom or pleasure in the bonded state. I have tried it, and now ask you to accept the freedom I found, and tell you how to gain.

The old materialistic idea must first be thrown away. Begin with the truth that *Mind is Master, and not the material body.*

Health is mental and physical freedom! [The above excellent article is from the pen of one of the greatest Mental Science Healers of the day—Dr. Paul Edwards. A purer lover of humanity does not live! It is by his great Health, his great Love, his Purity of Thought that he has been enabled to do so much of lasting good for humanity along lines of Thought and Healing. And he claims we can all do as much as he—if we only will. Love for every living being is the Grand Secret! Any work that tends to ennoble our thoughts is the Mecca of Mental, Physical and Spiritual well-being.—EDITOR.]

Success

No mortal yet has measured his full force. It is a river rising in God's thought. And emptying in the soul of man. Go back, Back to the Source, and find divinity. Forget the narrow borders, and ignore The rocks and chasms which obstruct the way.

Remember the beginning. Man may be And do the thing he wishes, if he keeps That one thought dominant through night and day, And knows his strength is limitless, because Its fountain-head is God. That mighty stream Shall bear upon its breast, like golden fleets, His hopes, his efforts and his purposes, To anchor in the harbor of Success.

The PITTSBURG TUNNEL MINING CO.

The property of this Company consists of ten full mining claims in the wonderful THUNDER MOUNTAIN Idaho district immediately adjoining the famous DEWEY mine which is now producing nearly \$1,000 per day and could not be bought for

TEN MILLION DOLLARS. Idaho, with the exception of California, has produced more gold than any other State in the Union, and the HALF HAS NOT BEEN TOLD as to its inexhaustible mineral wealth.

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The general average mill runs of ore taken from the "Dewey," "Sunnyside," and PITTSBURG TUNNEL CO. properties is \$7.50 per ton in gold.

This briefly describes in a very meagre form our property and its possibilities. But no matter how good or how great its prospects, such a body of rich ore needs a greater equipment.

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Extracts from "The Spirit of Judaism"

By Josephine Lazarus

EVERYWHERE there are signs of a spiritual awakening and expansion which every religion must meet and fulfil, or be found wanting. Even science leads now to the portals of "The Unknown God."

That which alone has power supremely to attract is the divine-human life of which the type has been given to the world by a Jew. And by the divine-human life I mean the life which through every human experience keeps sight and touch of the divine—a life lived always in conscious relation with infinite and eternal things, in personal union and communion with a Being that comprehends and transcends our own, and therefore a life of sublime trust and assurance, of loving obedience and of immortal promise and hope. And the secret of that life, the truth which it reads into the world, through every contradiction and obstruction of human circumstance, every manifestation of human weakness, human sorrow and sin, is the truth of love—of an infinite and eternal Love transcending human imperfections, a divine Heart that reveals itself in answering love to our human heart and human needs.

It (Judaism) was always a prophetic religion, a religion of promise that pointed somewhere, somehow to a fulfilment, a deliverance, a mysterious coming—of a person, a kingdom—that should complete and establish it upon earth. Already in those far distant days there was a lack felt, there was a link wanting, a something that should bind men close to God, a way of holiness, a path whereby to approach, whereby to bring Him near "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

They only are the saviors of the people who, recognizing the tremendous significance of the past, recognize also the tremendous significance of the present; who are alive and awake to the call, the message of the hour, ready for a joyful sacrifice and a fulfilment, knowing the time has come when Israel shall take her place among the nations, her welfare accomplished, triumphant, crowned with the spiritual crown of sacrifice, the sign and promise of a kingdom that is not of the earth.

It is not that a new religion has come into the world, but that religion is being born from a lower to a higher plane—out of the realm of material forms, the systems men have built around it, the body with which it has been clothed, into the realm of spirit, a purely inner kingdom, where alone man meets God and God meets man. According to the freedom with which any religion expands to this ideal, without losing its content and identity; according to the richness and the fulness of the spiritual life, the closeness of union and communion so attained will be the measure and the scope of that religion as a factor and a working-power in the world's spiritual progress. To this tribunal now comes every sect of Christendom and every form of Judaism.

Not even the Judaism which the prophets preached, but that which they prophesied, when "sorrow and sighing shall flee away," and "the earth shall be filled with the knowledge of the Lord as the waters cover the sea," is that which shall unite the Jewish and the Christian ideal; and what God has thus joined together in deepest spiritual union, let no man keep asunder.

The whole world is alive and aflame with a light and glory not its own. All creation is a psalm, a song of life triumphant, life universal, because "God is in His heavens, God is in His World."

Ye who would know Love's highest reach of bliss—
The still white peaks of peace—remember this:

Before a soul can face that steady light
It must have plumbed pain's nethermost abyss.

—Elsa Barker in *Cosmopolitan*.

DO NOT FAIL TO READ THE NOTICE OF OUR NEW YORK MEETINGS, ON ANOTHER PAGE.

How Keep the Course?

At sea, each clear day at exactly noon, the navigating officer of every ship stands on its deck, sextant in hand, to take an observation of the sun, in order to determine the latitude in which he is sailing; then he goes to his cabin and works out his position on the chart. Sometimes for days the sun is hidden and the course must be calculated by "dead reckoning," on the basis of the speed as shown by the log, the known ocean currents, and the direction sailed. Then, when the sun shines out again, the error is corrected.

Some captains are so skillful that at the end of a week or more of stormy weather the error will be inappreciable; others will be off their course in a single day; but the most skillful will not omit the daily observation, if the sky permits its being taken.

Christ is our Sun. The Scriptures and prayers are both sextant and chart, and in sailing on the great sea of life we need the daily observation that we may keep steady on our course toward the Heavenly harbor. We are not left to drift at the mercy of the winds and waves and currents, or to sail by guesswork past the rocks and shoals. There are no days when our Sun need be obscured, or when the sextant and the chart may not be used.

Those who are most skillful in their sailing do not presume on their knowledge or their skill, but faithfully, as the sailor on the sea, day after day, seek to verify their course or find the error which was made and correct it.

God's Word is for use. Christ, like the sun, is always the same, and gives us the true direction. "How readest thou" the "observation," which, rightly read, gives your position and your course? What direction does it show you heading? To neglect to use the means provided means to be caught in the counter-currents, turned from the course of safety, and wrecked on the shoals and rocks of life. To use, means safety and salvation.—*Lutheran Observer*.

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—*Lord Chesterfield*.

Let us have no quarrel with any man as to his plan of thought and reasoning; each one has his place in God's Grand Plan. Each one, by living his ideals in a serene, calm and holy peace, will do more to uplift the whole world than in any other way.—*F. H.*

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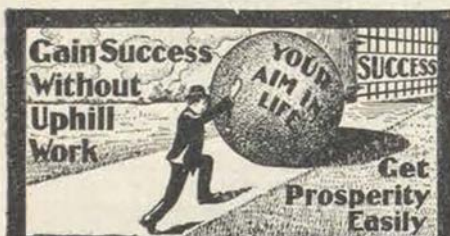
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In "The Magic Seven" we have the clearest and most concise statement of the practical utilization of mental and occult forces for business success and individual self-mastery that I am acquainted with. B. O. FLOWER, in *The Arena*.

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 23 West 12th Street, New York.



Some men are constantly struggling and striving hard to win success, yet they fail; others seemingly without effort soar higher and higher, getting friends, position, fame and wealth, while people simply wonder how they do it.

To which of these two classes do you belong? The successful or the struggling unsuccessful? If the latter, it is because you have not learned to use your powers of personal magnetism. You do not know how to influence and control the minds of others. Personal Magnetism is a science depending on certain fixed laws. Do you know these laws? Do you know the secret art of mind control? Do you know how to win and hold the influence and friendship of any one you choose? There is an absolutely sure and certain way—a way that never fails.

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The Hon. James R. Kenney, General Manager of the American College of Science, Philadelphia, Pa., who has been a friend and benefactor all his life, has made a generous bequest whereby all men and women who are struggling along the uphill road of life, can be taught how to make that road an easy one and how to achieve every aim in life. With this end in view, enough money has been subscribed to print an edition of 10,000 books explaining fully just what is the science of success; how it can be attained; how to develop one's personal magnetism so as to be able to control others and carry out one's own will. It has been shown that everybody of ordinary intelligence possesses this power to a greater or lesser extent. This great book tells how to develop that power.

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Footsteps of Angels

WHEN the hours of day are numbered
 And the voices of the night
 Wake the better soul that slumbered
 To a holy, calm delight;

Ere the evening lamps are lighted
 And, like phantoms, grim and tall,
 Shadows from the fitful firelight
 Dance upon the parlor wall;

Then the forms of the departed
 Enter at the open door;
 The beloved ones, the true-hearted,
 Come to visit me once more.

He, the young and strong, who cherished
 Noble longings for the strife,
 By the roadside fell and perished,
 Weary with the march of life.

They, the holy ones and weakly,
 Who the cross of suffering bore,
 Folded their pale hands so meekly,
 Spoke with us on earth no more.

And with them the being beauteous
 Who unto my youth was given,
 More than all things else to love me,
 And is now a saint in heaven.

With a slow and noiseless footstep
 Comes the messenger divine,
 Takes the vacant chair beside me,
 Lays her gentle hand in mine.

And she sits and gazes at me
 With those deep and tender eyes,
 Like the stars, so still and saintlike,
 Looking downward from the skies.

Uttered not, yet comprehended,
 Is the spirit's voiceless prayer,
 Soft rebukes, in blessings ended,
 Breathing from her lips on air.

Oh, though depressed and lonely,
 All my fears are laid aside,
 If I but remember only
 Such as these have lived and died!

—Longfellow.

General Robert E. Lee's Advice to His Son

GENERAL ROBERT E. LEE once wrote to his son at school: "You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly, but firmly, with all your classmates; you will find it the policy that wears the best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act and say nothing to the injury of any one. It is not only best as a matter of principle, but is the pass to peace and honor."

Thy Will

IN a while each soul exhausts the experiences of the Human Plane and tires of it, and then, by the eternal law, moves upward to a higher plane of consciousness. In or out of the gross physical body, we are all of us on the exact right plane; when we are really ready for a higher plane, divine wisdom will place us there. God is omniscient and has none of the attributes of carnal mind. The All-Father is all-good—loves all, "good" or "bad," "saint" or "sinner," and is no respecter of persons. We all progress as we love and know. Experience is our great teacher, and this planet one of the preparatory schools for the Great University—God's blessed and perfect Universe. All beings on the Earth-plane pass from the simplest form to the complex—from a one-cell organism to the tiger, from the tiger to the human, and from the human to the angel, and thence to oneness with God. Reincarnation and Evolution teach us the great and mighty love, the exact justice and wonderful wisdom of God.—*The Blissful Prophet*.

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SEARS, ROEBUCK & CO., CHICAGO.

Necessity of Pure Air

If we carefully examine the process of digestion, we shall have to consider respiration as its last act and essential to it.

After food is masticated and mixed with saliva, swallowed and in the stomach, that great solvent, the gastric juice, reduces it to chyme, which is passed on to the duodenum to be mingled with the bile and other fluids. Then the innutritious portion is partially separated, to be completed in the intestinal canal, the surface of which is studded with innumerable lacteals, absorbing the chyle to be carried into a series of glands for still further change, and then finally conveyed by the thoracic duct, which ends in a large vein carrying a current of blood direct to the right side of the heart, prior to being transmitted to the lungs. But it is not yet blood, for it has not been sanguified, the air being necessary for that. Thus the chyle is brought in the lungs into contact with and is acted upon by the air there, imparting a vital principle without which the body could not be sustained.

Every three seconds the blood requires a fresh supply of oxygen, and the whole system would suffer without it. Indeed, exclusion of atmospheric air from the lungs for the space of three minutes will generally cause the death of the individual. Many people are constantly excluding a part of this pure vital air, which they require, and inhaling in its place impure air containing carbonic acid.

Observe the contrasting effects of wholesome or unwholesome diet in persons accustomed to one or the other, and see the difference between those who habitually breathe unwholesome, tainted air—too ignorant to discern its impurity, or to remedy it if known—and those who continually respire in a well-ventilated atmosphere; and mark the increased vigor, elasticity and comfort of body and mind imparted the latter.

There can be no doubt that impure air injures health, shortens life, induces disease and death. And yet discomfort, ill-health, disease and premature mortality is permitted by or through the ignorance and neglect of the value of the simplest aid to good health—pure air.—E. Howard, M.D., in "Our Home Rights."

Attraction

LIKE attracts like. Higher mind substance is sensitive and attracts the same substance it sends out, as all minds do. If we desire success, we must generate the force within and then send it out to meet success half way. We cannot sit down and brood over our conditions and expect a success wave to lift us up and float us over the shoals. The very fact of our brooding attracts to us the same elemental substance which adds to our depression and shuts out the possibilities of success.

If our environments are such as to hold us in bondage, and we do not know what to do, do nothing only that which your necessities compel, and make the mind placid and receptive to new inspiration, which will cause us to conceive new conditions which are just to all. We must have the courage of our convictions to go ahead when we know that we are right, and to rise above the petty jealousies and jibes and sneers of those who are narrowed and bound down to the conventional lines.

WAIT!
And waiting, learn
That waiting ever brings
The soul's desire,
And if thou yearn,
'Tis not in vain;
Behold, thy pain
Is but refining fire.
To prove thee true.
Thou shalt not fail
If thou in patience
Do but wait.

Hope!
No matter what betide,
Be sure that hope
Inherent stays thee,
And let it guide
Thy star's true destiny;
Thou canst not fail
Thou shalt avail
And crown thine efforts
With sure victory,
Dost thou but ever persevere
And hope.

We have our own field to cultivate, and each one must do his own work. We should cultivate our best self; it may require hard labor on our part, but we must gain a victory over our besetting sins, whatever they may be. If all would do that, we would be a law unto ourselves.

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or benefit most

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A MOST REMARKABLE INVENTION!

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ELIZABETH COLEMAN, Bokoshe, I. T., testifies it cured her of Bright's and Kidney disease after her doctor told her she could not live a month.

REV. J. W. HENDERSON, Weston, La., testifies that it cured his son, 13 years old, of dropsy in 2 weeks after doctors had given him up to die. So terribly afflicted could not walk.

RT. REV. BISHOP J. C. HARTZELL, Bishop of Africa, Rev. G. A. REGAN, L. L. D., of Chicago, REV. CHAS. E. MITCHELL, of Minneapolis, recommend them highly as also does EX-GOVERNOR ATKINSON of W. Va., Congressman JOHN J. LENTZ, and hundreds of others.

REV. G. N. BARLOW, D. D., of Detroit, afflicted for years was cured of frightful case of rheumatism, kidney troubles and in grippe.

MRS. ANNA WOODRUM, Thurman, Ia., afflicted for years, was cured of nervous prostration, headaches, indigestion, kidney and female illa.

MRS. W. BLACKWELL, Birmingham, Miss., testifies she was helpless, that it cured her of muscular paralysis after doctors said her case was hopeless.

JOHN H. SAATCH, Marlborough, N. J., was cured of Loco-Motor Ataxia after doctors at hospital told him 4 years ago he would never be well.

WM. CORNETT, Smithville, Miss., 72 years old, afflicted with lung trouble 16 years. Hardly able to walk, testifies it did him more good than all medicines and 7 doctors.

This \$5.00 Cabinet reduced to

3.50

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JULIAN F. TANNER, LaFayette, La., was cured of a stroke of paralysis.

JOHN CURTIS, Box 321, Malone, N. Y., was cured of frightful case of eczema, also bad kidneys, impure blood and weak heart.

D. P. SMITH, Greensburg, Kans., an old soldier, a mere wreck. Never a well day since 1865, was cured of heart and kidney troubles, rheumatism, etc., after doctors failed to benefit.

Hundreds of others testify to marvelous cures by this Thermal Bath Treatment.

are men and women selling this grand invention. Ira Gleason made \$1777 first year. Mr. Van Tassel, cured himself, made \$1500 first 5 months. Mrs. Howard \$59.00 one week. Mrs. Flora Beard \$400.00. Rob. Peart sold 1000 first year.

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Switch is made of Fine Human Hair 24 inch long, weighs 2 1/2 oz., worth \$3 each. You can have a switch or pompadour to match your own hair perfectly, it is **ABSOLUTELY FREE** for selling 15 cards of our New Japanese Tortoise Shell Hair Pins at 15c. (1/2 doz.) to a card, or 15 of our celebrated **FLORADORA BACK COMBS** at 15c. each. They are the very **LATEST HAIR ORNAMENTS**. — Just show them to your friends. They sell themselves. — When sold, send us the \$2.25 with a lock of your hair and we will send you at once postpaid the premium of your choice. Write to-day for full outfit and complete premium list. **Floradora Hair and Comb Co.** Dept. 16, 162 State St., CHICAGO, ILL.



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"THERE was a man who lived to be one hundred years old, and the people who knew him said he knew how to forget disagreeable things. He mastered the art of saying pleasant things; he did not expect too much from his friends; he made whatever work came to him congenial; he kept his nerves well in hand and inflicted them on no one; he retained his illusions and did not believe all the world wicked and unkind. He relieved the miserable and sympathized with the sorrowful; he had a warm heart and open hand; he always tried to do something for some one. He did not look for immediate reward from any act of kindness. He paid no attention to lies. He slept well and he had no ingratitude in his make-up."

"We hear a great deal about men with iron wills, but we wish to observe that in many instances it is a case of pig-iron."

"A hen may hatch out ducklings and may try to pass them off among her friends as chickens, but the duckling nature will show; and so it is with men. A man's real self will crop out despite his efforts to conceal his true nature. Whatever you do or say or think you are constantly revealing your true self. Without intending to, you are spreading a knowledge of your character and your past among those with whom you mingle. Every act of yours makes a mark on you physically and mentally; you may endeavor to hide it, but the mark is apparent. The things our minds and bodies associate with become a part of us. We should choose environments that will help us. If your character and life and acts are not the kind that will stand the test of observing friends, then it is up to you to change your character. You may put it down for a certain truth that your true self will show through any attempts at disguise. You are what you are and 'can't fool all the people all the time.' The actor may conceal his identity and play a comic part while his heart is breaking and we may be deceived temporarily, but he is only acting and we get but a glimpse of him."

The Invisible Renewer

By John P. Cooke, in Universal Republic

It may be that mesmerism proves sufficient, as a theory, to cover all the facts in a short way; namely, that, when the soul is disencumbered of all bodily sensation, as in some forms of ecstasy, it is found to be in correspondence with some existence which is apparently omniscient. This has also been described as the unconditioned life, perhaps to distinguish between the cosmic life and the forms of created life conditioned in material bodies.

While in this sensitive condition, feeling myself borne along through the gradations of matter, as a bubble of gas will rise to the surface, I seemed to be borne out of the regions of time into the realms of an eternal now, and found myself as a boy gazing upon a spiritual sun. While far from believing for a moment that I have ever deserved the "blessing of the pure in heart," yet the truth has its demands on me to admit that such exceeding great privilege was permitted me. Perhaps it was in answer to my earnest prayer for the power to perceive spirits.

I can only describe that Being as a Central Sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending, wafting together and apart in regular pulsation.

The calm and holy joy of that presence, the deep and adequate soul-satisfaction, is something far beyond my power to describe in words. If I should dare to describe, I should say this: "Being presents an image of moral beauty that will impress men by its own essential loveliness and draw them upward by its own gracious attraction."

Thought, science, intellectuality do not convey the peculiar quality which we call divine, though they may assist to lead us to the more interior condition. Love, goodness, do that. These are of the intimate essence of the spirit, that Magnetic Sun of the inner universe. The loving life is the Divine Life. Learn how much you are willing to suffer for an object, and you can then measure your love.

"He that negotiates 'tween God and man, As God's ambassador, the grand concerns Of judgment and of mercy, should beware Of lightness in his speech."



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It is a scientific method of training and developing the powers of the memory and will. It invigorates, develops, and strengthens the brain just as properly directed physical exercise does the body. It requires but a few moments daily; your improvement will begin with the first lesson. It will give you a better memory, a stronger will and a more dominating personality.

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Generates its own Fuel Gas from Kerosene or common coal oil. No cotton wick, dirt, kindling, ashes, or hot fiery kitchens. Splendid cooker, roaster and baker. Makes summer cooking a pleasure.

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The World Beautiful

By Lilian Whiting

"The Magi have but to follow this Star in peace. . . . The Divine action marvelously adjusts all things. The order of God sends each moment the appropriate instrument for its work and the soul, enlightened by faith, finds all things good, desiring neither more nor less than she possesses. . . . Divine grace alone can imprint that supernatural character which adapts itself so marvelously to each individual nature. It is not learned from books; it is a true spirit of prophecy and the effect of intimate revelation; it is the teaching of the Holy Spirit. All the events of the world can only work the good of souls perfectly submissive to the divine will of God. Every step under His guidance is a victory."

ONE may tread—not the "whole round of creation," as Browning phrases it, but a minor segment of it, at least, and come back with added and more profound conviction that happiness is a condition of the spirit; that "the soul is ceaselessly joyful"; that the incidents and accidents of the outward life cannot mar nor lessen that sense of higher peace and joy and harmony which is the atmosphere of any true spiritual life. One may recognize and affirm this truth by spiritual intuition, and he may then be led through many phases of actual tests in actual life; he may, for a time, lose his hold on it and come to say that happiness is a thing that depends on so many causes outside one's own control; that illness, death, loss of friends, adverse circumstances, failures and trials of all kinds may come into his experience, and that one is at the mercy of all these vicissitudes. Can the individual be happy, he will ask, when all that made happiness is taken away? Can he be happy if he has lost all his worldly goods? or if death has taken those nearest and dearest to him? or if the separations of life, far harder to bear than those of death, have come to him? And yet, until he has learned to answer these questions with the most triumphant affirmative, he has not learned the measure nor sounded the depth of a true and noble order of Happiness. The difference is that of being safely on board a great steamer when wind and wave are tempest-tossed, or of being helpless in the raging waters. The storm may be precisely the same; the tempest may rage as it will, but safe and secure in the cabin or stateroom, the voyager does not mind its fury. And truly may this analogy be held in life. It is possible to emerge from the winds and waves; to enter so entirely into the sense of security in the Divine; to hold so absolutely the faith in the Divine leading, that even in the midst of trial and loss and deprivation and sorrow, one shall come to *know*, through his own experience, that "the soul is ceaselessly joyful." For it is one thing to accept a truth theoretically, or believe it intuitively, and another to prove it through experience that shall test the quality of faith and conviction. Learning this supreme truth of life through outward experiences as well as through inner revelation is a victory of the will that may even make itself an epoch, a landmark, in spiritual progress.

One of the great discourses of Phillips Brooks had for its theme the lesson of not laying too much stress on the recognition of one's motives or on any return of sympathetic consideration. "Let me not think," said Dr. Brooks, "that I get nothing from the man who misunderstands all my attempts to serve him and who scorns me when I know that I deserve his sympathy. Ah! it would be sad enough if only the men who understood us and were grateful to us when we gave ourselves to them had help to give us in return. The good reformer whom you try to help in his reform, and who turns off from you contemptuously because he distrusts you, seeing that your ways are different from his, he does not make you happy—he makes you unhappy; but he makes you good, he leads you to a truer insight, a more profound unselfishness. And so (it is the old lesson), not until goodness becomes the one thing that you desire, not until you gauge all growth and gain by that, not until then can you really know that the law has worked, the promise has been fulfilled. With what measure you gave yourself to him, he has given himself—the heart of himself, which is not his favor, not his love, but his goodness, the real heart of himself to you. For the rest you can easily wait until you both come to the better world, where misconceptions

shall have passed away and 'the outward forms and envelopes of things shall correspond perfectly with their inner substances forever.'"

In the last analysis one comes to realize that happiness is a condition depending solely on the relation of his soul to God; that neither life, nor death, nor principalities, nor powers, nor height, nor depth, nor any living creature can separate him from it, because happiness and the love of God are one and identical, and it is not in the power of this world to give, or to take away, this sense of absolute oneness with the Divine life, that comes when man gives himself, his soul and body, his hopes and aspirations and ideals, in complete consecration to the will of God.

For this alone is happiness. It may not be ease nor pleasure, but it is that ceaseless joy of the soul that may be the daily experience of every human being. And to gain the deep inner conviction of this sublime truth is worth whatever it may cost of tears or trial. It is the threshold of joy. It is the initiation into a higher spiritual state which one may gain in his progress while on earth as well as in heaven. In fact, no one is really fitted for the highest privileges and sweetness he may crave until he has learned to live well, to live joyfully, without these. No one is fitted for joy until he can live well *without* joy. It is the law and the prophets.

As we live in Spirit we become more and more comprehensive.—A. Z.

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The Meaning of a Human Soul

By John P. Cooke

"How do the rivulets find their way?
How do the flowers know the day,
And open their cups to catch the ray?"

"I see the germ to the sunlight reach;
And the nestlings know the old bird's
spe ch—
I do not see who is there to teach.

"I see the hare from the danger hide;
And the stars through the pathless
spaces ride—
I do not see that they have a guide.

"He is eyes for all who is eyes for the
mole,
All motion goes to the rightful goal,
O God! I can trust for the human soul."

WHAT ages on ages it has taken to create these structures which we look upon as so poor, so easily diseased, that we treat at times so contemptuously. In some ages of the world men have supposed, since they felt the conflict between the "tiger and the ape," that the way to cultivate the soul was to abuse, beat down and trample on the body. True it is we have shared these bodies with the beasts of the field—"those humble brethren"—so little understood.

Tennyson said:

"The Lord let the house of a brute to the
soul of a man,
And the man said, 'Am I your debtor?'
And the Lord, 'Not yet; but make it as
clean as you can,
And then I will let you a better.'"

It seems part of the development of a soul to outgrow these animal links, leaving

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them on the shore of "Life's unresting sea." Yet these things are right enough in them-
selves; they are to be mastered, not de-
spised. However fine we may find the
flowers of the soul to be at the top, we need
perfected bodies, healthy and strong and
beautiful for the growth of that soul. The
very passions and propensities are to be
honored, and are honorable if guided and
ruled by reason. Otherwise man is only
the paragon of animals. He has then only
found the basement story of his house; he
has not found the meaning of nature and
his life. The mind ripens, and the arbi-
trary signs of thought and feeling are in-
vented, and literature does its noble work
in cultivating and subduing the mental soil,
out of which have blossomed history, poesy,
music and all their kindred wealth. Then
is born the joy of the artist mind, and
through the long ages of creative art man is
unfolding the ideas of beauty—beauty of
form, of sound, of literary expression. Is
this summit the meaning of the soul? Many
have thought so. Let us go up higher
into the sweet and gracious realm, where
the gentlest and noblest souls of the race
have been most at home, the realm of
friendly love. Love is no new thing. The
animal will die for its young; it will die for
the herd. Man begins as the animal begins
with the love of offspring, and develops this
divine sympathy until, as you know, there
are glorious men, and women, too, who love
those that they have never seen; the pris-
oner, the criminal, even those who are
spurned of charity. This is human sym-
pathy at its highest; it is the very essence and
inner life of being.

Here we become brothers and sisters be-
cause we are intellectual creatures and chil-
dren of God; worshipping the Living Light
of His Goodness.

For what is this divine friendship? This
loftiest, purest, holiest thing in the world,
that binds man and man together, and man
and woman, the wise and the simple, the
old and young, the rich and poor? Not by
any low or vulgar or selfish attraction, but
by a community of thought, of interest, de-
sire, purpose, and achievement; this most
human tie that knows no difference of con-
dition or place or law; that does not ask
whether the man or woman be old or young,
beautiful or faded, but simply asks whether
there be a tie of common interest, a sym-
pathy, that may make existence richer and
better than it might be without it. This
bond of Friendship has all its strength
from God's law of attraction.

Friendship may be better than love, be-
cause it is permanent, while love is tran-
sient; it is calm, while love is turbulent;
lofty, while love may be low; large and
wide and comprehensive, while love may be
only of the present; aspiring, while love
may be groveling. Friendship runs through
the whole gamut of mind and quality, and
experience, uniting people, from the golden
hair of childhood to the whitened locks of
age, by ties of life and goodness which
emancipate from the control of sex.

Such, I take it, is the meaning of a soul!
Such the meaning of the Divine Attraction,
in creating human souls through time and
darkness, to draw them nearer to His own
Inner Life, that they with Him may share
that Holy Life Beyond. It is the Love of
God, which passeth understanding.

Material wealth, intellectual wealth, and
Spiritual wealth all come in great abun-
dance when we look *within* and not *with-
out* for guidance, direction and leading.
Thy soul is the great Centre of the whole
universe and is the Centre or inner power
that forms and sustains all that we call
material, intellectual and spiritual. With
respect to material wealth, it is true that
the real source of riches lies *within*. The
soul, when aroused or awakened, awakens
the mind—opens the mind to all-good and it
ceases to think poverty. "A belief in pov-
erty not only burdens and oppresses us
until it makes us mentally poor, but it
allies us with poverty-stricken conditions."
Soul culture frees man from all limitations.
"Let a man once proclaim himself a free
man from his high point of intellectual see-
ing, and all the world hastens to respond"—
hastens to serve him. The soul opens the
mind to the principles of Spiritual Science,
the relation of body and mind, and prac-
tical application of these principles, so that
we may be rich in all things.

We advance as we aspire to a high at-
tainment and make the most of every op-
portunity.

"God healeth and the physician hath the
thanks."—English Proverb of 1678.

All Can Fill the Air with Love

Does it pay to be revengeful and bear
in our hearts a desire to be avenged for
some fancied slight or insult? What can
we do under the circumstances where our
sympathy and affection are met by either
a sneer, indifference or resentment? We
think the following interesting article will
reasonably answer both questions.

Woe unto a person who creates a being
of hate, revenge, malice, etc., says a writer
in The Philomathian, because if that being
does not find a resting place with the per-
son against whom it was sent, it will re-
turn to the person who had created it;
not only will it return as it was sent, but
with three-fold more evil power, and it will
take hold of the person who created it and
no power in heaven or earth can prevent it.

The man or woman who never thinks or
wishes evil to another is not troubled with
much bad luck, unless it be the law of
Karma, but those who constantly think evil
of others and wish them ill luck are the
ones who suffer for their own ill will. Thus
are the words of Christ true, "The hand
that smites thee is thine own." We are all
makers of ourselves, as it were, since, as
we think, so we are. Is it not far better,
then, to think and wish well of our fellow
man, since by doing so we create loving
beings who will stand by us and help and
cheer us in all our trials and time of need?
All of us can have the air around us filled
with loving angels who are ever ready to
help us; and all we need to do is to think
kind and loving thoughts of our fellow men.



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The seed is beginning to take root. I see more clearly and understand the meaning better of some of those quotations of Scripture sent in first letter. Have read the Bible since childhood, but never thought of the message contained in the Bible as connected with the Laws of Health. Thought it was all for our spiritual benefit and way of salvation. Now I see it is for our physical as well as spiritual needs. Oh, I am beginning to grow. God bless the Mystics! Alice Washbaugh, Bradford, Pa.

Cincinnati, Ohio, October 12, 1902.

When first I wrote to you a week ago to-day my little nephew was in a very critical condition. He could not eat or sleep, and they were up with him day and night, and he cried most of the time, until Thursday there was some improvement, and when my sister-in-law got back the child cried, and she tried to nurse it, and for the first time for a week the child actually nursed, and half an hour after that he went to sleep and slept for two hours; that's something the child did not do for over a month.

Cincinnati, Ohio, Feb. 15, 1903.

My little nephew Clyde, who was so near to death when first I appealed to you, is now well and hearty. Thank you and the Lord. I can well say "Seeing is believing." Miss Pauline Schrickel, 2363 Ohio avenue, Cincinnati, Ohio.



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President Roosevelt as a Moralist

In his public utterances our President is singularly happy in the excellent homilies he delivers. In a simple and unaffected way he clearly shows us the primary duties of life and good citizenship. To read his sayings one can see that in many instances he vibrates with what is known as the Higher Thought. We here present some of his sayings as given to the New England people in his recent tour there:

"In the long run, the only kind of help that really avails is the help which teaches a man to help himself. Such help every man who has been blessed in life should try to give to those who are less fortunate, and such help can be accepted with entire self-respect."

"The aim to set before ourselves in trying to aid one another is to give that aid under conditions which will harm no man's self-respect and which will teach the less fortunate how to help themselves as their stronger brothers do. To give such aid, it is necessary not only to possess the right kind of heart, but also the right kind of head."

"Hardness of heart is a dreadful quality, but it is doubtful whether, in the long run, it works more damage than softness of head. At any rate, both are undesirable."

"The pre-requisite to doing good work in the field of philanthropy—in the field of social effort, undertaken with one's fellows for the common good, is that it shall be undertaken in a spirit of broad sanity no less than of broad and loving charity."

"The other day I picked up a little book called 'The Simple Life,' written by Charles Wagner, and he preaches such wholesome sound doctrine that I wish it could be used as a tract throughout our country."

"To him the whole problem of our complex, somewhat feverish modern life can be solved only by getting men and women to lead better lives. He sees that the permanence of liberty and democracy depends upon a majority of the people being steadfast in morality and in that good, plain sense which as a national attribute comes only as the result of the slow and painful labor of centuries, and which can be squandered in a generation by the thoughtless and vicious."

"He preaches the doctrine of the superiority of the moral to the material. He does not undervalue the material, but he insists, as we of this nation should always insist, upon the infinite superiority of the moral and the sordid destruction which comes upon either the nation or the individual if it or he becomes absorbed only in the desire to get wealth."

"The true line of cleavage lies between the good citizen and the bad citizen; and the line of cleavage may, and often does, run at right angles to that which divides the rich and the poor. The signs of virtue lie in man's capacity to care for what is outside himself. The man who gives himself up to the service of his appetites, the man who the more goods he has the more he wants, has surrendered himself to destruction."

"It makes little difference whether he achieves his purpose or not. If his point of view is all wrong, he is a bad citizen, whether he be rich or poor. It is a small matter to the community whether in arrogance or insolence he has misused great wealth, or whether though poor he is possessed by the mean and fierce desire to seize a morsel, the biggest possible, of that prey which the fortunate of earth consume."

"The man who lives simply, and justly and honorably, whether rich or poor, is a good citizen. Those who dream only of idleness and pleasure, who hate others and fail to recognize the duty of each man to his brother, these, be they rich or poor, are the enemies of the State."

"The misuse of property is one manifestation of the same evil spirit which, under changed circumstances, denies the right of property because this right is in the hands of others. In a purely material civilization the bitterness of attack on another's possession is only additional proof of the extraordinary importance of being regarded as a valuable foundation on which happiness may with wisdom be built, not mistaken for happiness itself, so that material prosperity becomes the one standard."

"Then alike by those who enjoy such prosperity in slothful or criminal ease and by those who in no less evil manner rail at, envy and long for it, poverty is held to be shameful, and money, whether well or ill-gotten, to stand for merit."

"Now all this does not mean condemnation of progress. It is mere folly to try to dig up the dead past, and scant is the good that comes from asceticism and retirement from the world. But let us make sure that our progress is in the essentials as well as in the incidentals."

"Material prosperity without the moral lift toward righteousness means a diminished capacity for happiness and a debased character. The worth of a civilization is the worth of the man at its centre. When this man lacks moral rectitude, material progress only makes bad worse and social problems still darker and more complex."

The Gentleman

TOLERANCE, kindness, consideration for others, with love for God and man as the motive, will make man gentle. The Rev. Frank S. C. Wicks, of the Unitarian Church, recently said:

"We need to rehabilitate the word 'gentleman' and make it stand for gentleness; courtesy of the heart; keen sense of honor; self-respect and respect for others; consideration for all, high and low; superiority to class distinctions. Whatever quickens our sight into the feelings of others; kindly, generous sentiments; sympathy and kindness, contribute to the making of a gentleman."

"The gentleman is, first of all, an honorable man. He is keenly sensitive as to the feelings of others, and never willingly wounds. The gentleman has his convictions, and is firm in maintaining them, but wins by persuasion and not by emphasis. He puts all about him at ease by an unflinching tact; he never monopolizes conversation, but gives each his share; he interprets all he can for the best, and never imputes a bad motive when he can find a good one; he meets gossip and slander with a dignified reserve that chills the tattler; he is chivalrous toward the weak; he honors womanhood."

Peace

Thy sword and armor, soul,
This night,
Give to the angel here,
In white.
From the blood-red battle call,
Be still:
Swift march the armies of
Love's will.
The captive common life
To free,
And this white angel leave
With thee,
—George D. Herron.

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The Internal Bath

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If external cleanliness is essential to health, how much more important is internal cleanliness! Every disease arises from the retention of waste and foreign matter in the system—Nature's drainage being clogged. In the vast majority of cases the clogging is in the colon or large intestine. Positively the one harmless and efficient means of clearing away this waste is the internal bath given with the

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the only appliance specially made for the successful practice of the Internal Bath. It is simple in construction, absolutely safe,—invariably effective, and can be applied by any person.

This treatment is a sovereign remedy for and prevention of 90 per cent. of all Digestive derangements. It is hygienic, scientific, and logical. It is a perfect tonic, with no after depression. Its action

PREVENTS and CURES APPENDICITIS, Biliousness, Dyspepsia, Obesity, Headaches, Constipation, and all Malarial Diseases

Have you read of the wonderful cures made by the Internal Bath? Do you know that it goes to the root of all disease and eradicates the cause? Do you know that many of the greatest physicians of the world endorse and prescribe this treatment? Do you know that such eminent people as the following use the Internal Bath? U. S. Senator A. P. Gorman, Maryland; Ex-Governor Goodell, Vermont; Admiral Tyrtoff, St. Petersburg, Russia; Col. A. O. Granger, Girard Building, Philadelphia, Pa.; Gen. T. S. Peck, G. A. R.; Miles Devine, City Attorney, Chicago, Ill.; Marguerite Sylva, and a host of others?

Were it possible to reproduce here our file of voluntary letters of commendation received from prominent people who do not ordinarily permit the use of their names in advertisements, no doubt could exist in one's mind as to the extraordinary merit of the "J. B. L. CASCADE" treatment. As proof of what the Cascade treatment will do we call your attention to the adjoining letter from Mr. H. A. Joyce, one of the prominent merchants of Cambridge, Md.

We want to send free to every person, sick or well, a simple statement setting forth this treatment. It contains matter which must interest every thinking person. If you live in New York you are earnestly invited to call, but if you cannot call, write for our pamphlet, "THE WHAT, THE WHY, THE WAY," which will be sent free on application, together with our great special offer for this month only.

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Mr. H. A. JOYCE.

CAMBRIDGE, MD.

Aug. 7, 1900.

PROF. CHAS. A. TYRRELL:

Dear Sir:—I deem it a duty I owe you, as well as my fellow-man, to say I have been restored to perfect health by the use of the flushing treatment so easily accomplished by the "J. B. L. CASCADE." Previous to its use I was in very bad health, suffering from dyspepsia, nervousness, constipation, insomnia, and in fact was almost in despair of ever getting well, but thanks to you and your wonderful invention, and the loving kindness of a merciful God, I am now in splendid health.

Graciously yours,

H. A. JOYCE.

Change Sorrow into Song

CHANGE sorrow into song—for song hath wings
To mount o'er earthly things.
Up, up, and upward still, she soareth high
Into the azure sky.

Change sorrow into song—for light she floats
And flings her liquid notes
Down through the ether, like a golden ray,
Or rainbow-tinted spray.

Change sorrow into song, and bid her soar
Till earth be seen no more.
But call her soft (lest she escape thee then)
To thine own heart again.
—Elizabeth French, in Springfield (Mass.)
Republican.

Defeat of Legislation against Christian Science

A BILL was recently introduced in the New Hampshire Legislature for the purpose of prohibiting the healing of physical ailments by Christian Scientists. The measure provided that "it shall be unlawful in New Hampshire to practise Christian Science, faith-cure, mind-healing, or other like agencies in curing disease"; and it imposed a penalty of \$50 for the first offense, \$100 for the second. If any one still further persevered in violating the law, he was to be sent to jail. In case of death due to or hastened by failure to call a regular physician, the healer should be deemed guilty of manslaughter.

This drastic measure was defeated in the House of Representatives by a vote of 70 to 194, and the general verdict seems to be that it deserved this fate. The Concord "Daily Patriot" declares:

"The founder of Christian Science, Rev. Mary Baker G. Eddy, makes her home in Concord; she has done and is doing much for Concord, in everything looking to the upbuilding of the city and its interests; she has been willing to contribute in every way that good citizenship can demand or expect.

"The people of Concord who believe with her are not proselytizing; they are not urging others to accept the things that they believe and practise; their mission clearly is to do what good they can for their fellow-men; they are all good citizens, peace-loving and law-abiding.

"If there is a healer among them, he is not advertising nor proclaiming his powers of combating sickness; he is not urging others to accept him as their physician; he goes when he is called, and only when he is called, and surely American men and American women are endowed with sufficient appreciation and intelligence to be permitted to select such physical healers as their judgment or desires may advise or suggest.

"This paper is not advocating the cause nor proclaiming the virtues of Christian Science, any more than of any other religion. It bespeaks for all, at the hands of our lawmakers, liberal and just treatment; the Constitution of the United States and the Constitution of every State in the Union recognizes the right of the individual to worship God after the dictates of his heart and conscience, and any effort on the part of religious bigots to interfere with this clearly defined right is palpably wrong; wrong in theory, wrong in law, and wrong in fact.

"If the believers in the Roman Catholic Church were being discriminated against, or a proposition looking to discrimination were proposed in the Legislature, we would say 'Don't do it.' If such a bill were directed against Congregationalists, Methodists, Baptists, Unitarians, Adventists, Wesleyans, or Episcopalians, we would say, 'Don't do it,' and when the members of the Legislature should refuse to recognize such arbitrary measures, we with thousands would say, as we now say, 'Thank you.'"

THE MAGAZINE OF MYSTERIES holds that all religions lead to God; that all souls are eternal, and ultimately reach one goal—eternal bliss—at-one-ment with the blessed ALL-FATHER-MOTHER; and like the editor of the Concord "Daily Patriot" it is always pleased with defeat of any legislative measure against any religious belief. The blessed day is nearing when all men will know and realize that we are all of us eternal children of one eternal God, and that God is God, and is Love.

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SENT ON TRIAL with a positive guarantee to wash the collars and wristbands of the dirtiest shirt perfectly clean, without the use of the washboard or hand rubbing, with no injury to the most delicate fabric. Will do a family washing in one hour; saves time, labor and expense.

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32 Broadway New York

OJO DE BUEY, THE MARVELLOUS MYSTICISM OF THE

OX'S EYE

A New Problem for Students of the Occult.

From the Semi-Orient—home of mystery and heir to the wonderful wisdom of countless ages—a new problem has come, the problem of Ojo de Buey, or the "Ox's Eye." It is a problem of absorbing interest, and students of occult research throughout the world are uniting in a supreme effort to solve it. To achieve this end, every individual interested in such things is urged to assist in the investigation by means of personal experience and discovery.

Ojo de Buey (pronounced "oh-oh de bway") is a beautiful jewel-like product turned out from the great laboratory of Nature. In size and appearance it resembles an ox's eye. For thousands of years the simple people of the Semi-Orient were the only human beings who knew the virtues of Ojo de Buey, but in these latter days its remarkable talismanic powers have become known to a few travellers and sailors, who have seen these powers conclusively demonstrated. The natives of that far-off land firmly believe that the possessor of Ojo de Buey is effectively protected from ACCIDENT, ILL-HEALTH and the EVIL EYE; that his VITALITY and VIGOR will be PRESERVED, and that he will be FORTUNATE and SUCCESSFUL in all his undertakings.

But to the student of occultism the most wonderful

phenomenon connected with this jewel, and which is riveting the attention of great minds throughout the world, is the power it has of enabling a person gazing steadily at it to see reflected on its polished surface scenes of the past and future, places remote and incidents occurring at the moment, at a distance or near by. Faces and movements of lovers, friends or enemies, with their varying expressions, appear to the gazer with a vividness that is startling.

Such a power gives the jewel an inestimable value to its possessor, and accounts for the widespread interest it has created. Naturally the number of Ojo de Buey is limited, but the National Research Society was fortunate enough to secure all that were available, and for the purpose of obtaining the experiences of intelligent people to assist in solving the great secret of the "Ox's Eye," they will be distributed among those interested in this country and England. Accordingly the following opportunity is offered whereby you can obtain one of these priceless jewels.

This wonderful and most beautiful of jewels will be sent in a jewel case, with full instructions for observing its phenomena, on receipt of one dollar, the only condition being that those receiving it write us describing their experiences and impressions (except, of course, those of a private character). Anyone choosing to do so may return talisman within 30 days and receive deposit dollar back. To obtain this jewel call on or address **GEO. E. BENTON & CO., Dept. C, 131 Tremont St., Boston, Mass., U. S. A.**

Any person assisting in this investigation may, on request, have their communication considered strictly confidential.

\$100.00 IN PRIZES.

In January and February we offered six prizes amounting to \$100.00, to be given away to the six persons sending the best description of the phenomena observed in Ojo de Buey, before February 25. The committee who have had the prizes in charge announce the following winners:

1st Prize, \$50.00.—Jas. P. McCue, 1108 Argyle avenue, Baltimore, Md.
2nd Prize, \$25.00.—Robert J. Burns, 919 17th avenue, Denver, Col.
3rd Prize, \$10.00.—Mrs. Rachel B. Webber, Dayton avenue, Dayton, Ore.

4th Prize, \$5.00.—Arthur E. Brightley, Iola, Allen Co., Kansas.
5th Prize, \$5.00.—Mrs. B. J. Washington, 342 East North street, Lancaster, Pa.
6th Prize, \$5.00.—Alfred Willett, 238 W. 62nd street, New York City.

So near to each other were the last three winners and the one who came next that we have given a special prize of \$2.00 to Anna E. Stead, 1629 South Rosewood street, Philadelphia, Pa., whose description was close to the 4th, 5th and 6th prize-winners.



 * Free Astrological Delineations are given to all yearly sub- *
 * scribers to THE NEW YORK MAGAZINE OF MYSTERIES pro- *
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 * Address A MYSTIC, Astrology Department, New York Magazine *
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 * *****

"Let there be light," so runs the word,
 Let there be light, I say;
 'Tis time that man awoke to view
 The breaking of the day.
 "In the beginning was the Word,"
 That All-creative Fire,
 Whose study man must here begin
 By learning to aspire.
 This Word we read from all outside
 And from our central Sun.
 These all unite to teach one truth,
 Beyond which there is none.
 God makes of soul a power like that
 Which moves the planets round;
 Until man rises to their plane,
 He is and must be bound.
 Does light obey eternal law,
 The mandate of that Fire?
 Shall man escape the self-same law
 Unless he goes up higher?
 I think it not, desire it not,
 Though all the planets fall.
 The Word must stand supreme, secure,
 Till space and time expire.

—Zamael.

GEORGE S. B., Henderson, Ky., born Jan. 29, 1867.—The portion of the Zodiac under which you were born was the sign Aquarius. You have excellent ability as a judge of human nature, and can read character readily, so that you need not be imposed on. Through the attainment of the higher forms of knowledge and through intuition you will know just what will be best for those who come to you for advice. Your advice is good and can generally be followed with advantage. Cultivate your own individuality, but be careful not to overdo matters. If you do not cultivate the better part of your nature you are liable to become boastful and selfish. This will cause you to be despised and will result in your having enemies who may cause you misfortune. The cultivation of your nobler traits will make you much esteemed. You can gain true clairvoyance or some of the other magnetic qualities of the mind if you will devote a little time to study along these lines and concentrate your mind upon them with the intention of gaining them only for the good which you can accomplish through their use. You should never go in debt for the sake of appearances or personal desires. In selecting a companion for business or for domestic affairs, you should choose one who is born between the 20th of February and the 21st of March, or between the 21st of July and the same date of August of any year. The chief illnesses to which you are liable are brain and nervous troubles and rheumatic tendencies. Your astrological colors are green, salmon and blue. Your birth-stones are opals and sapphires, but the vibration of the turquoise has beneficial effect on your health during this year.

JAMES B. H., Mexico City, born Dec. 30, 1872.—The portion of the Zodiac under which you were born was the sign Capricorn. You are diligent and steadfast as a worker and can adhere to anything you undertake with determination. As a rule, you are careful and orderly in your methods. You would succeed well at the head of almost any large business or corporation where you were required to exercise your reasoning powers. You are self-reliant and indisposed to receive advice, but can act well on the suggestions of others.

You are of a very independent nature and do not like to be controlled. You have much love of education or book knowledge, which you acquire by means of your excellent memory. In religious views you are quite firm and inclined toward those societies which have most formality or ceremony. Your birth occurred under a sign which is supposed to have some influence over that part of the country which you are in. You will, as a rule, find this region the best for your health. You have but little control over your temper and when excited are liable to do or say more than is well for you. This and your disposition to become despondent or discouraged should be controlled with firmness. You have Psychic power inherent within you, which will rapidly develop when you have learned the full power of self-control. Your astrological colors are dark brown, maroon and blue. You have noble aspirations and will reach many degrees above your present advancement in self-growth during this incarnation. The turquoise is your birth-stone.

J. B. C., Fall River, Mass., born Nov. 18, 1858.—The portion of the Zodiac under which you were born was the sign Scorpio. You possess a clear, cool mind and excellent judgment. This enables you to form clear, logical conclusions, which are generally correct. You are quick to grasp a fact, and can gain excellent education by a little application to study. You have good judgment of human nature and are not easily deceived; in fact, you have an intuitive power for reading character which will help you in your business affairs. You weigh well your words when not excited and make a strong impression on your hearers. In selecting your companions you naturally choose those of more than ordinary intellectual development, and if they do not prove to be of this character you are disposed to ignore or drop them. When your temper is aroused it is almost uncontrollable. You make a very bitter enemy. Try to cultivate gentleness, which will win friends and hold them to you. You are naturally above any mean or low work. You desire to educate yourself for some professional occupation and you are right in this. Your position in life should be one in which you can superintend the work of others to some extent, but still have someone to whom you look for your authority. You are most liable to illness which affects the small of the back and the region of the kidneys or spine. You should choose a companion for domestic life or for business from persons born between the 20th of February and the 21st of March, or between the 20th of April and the same date of May. Your birth-stones are the topaz and the opal. Your astrological colors are dark-brown and red. Your fortunate day of the week is Tuesday.

JENNIE J., born Sept. 14, 1873.—The portion of the Zodiac under which you were born was the sign Virgo. This is, therefore, your birth-sign. It is classed as an Earthy, negative, magnetic sign, and has a strong connection with the influences acting upon the region of the solar plexus and the stomach of mankind. The Earth at the same time was situated in the Watery sign Pisces. These positions endow you with a discriminating, retiring disposition. You

have excellent intuitions and much love for home comforts and also for beauty. Your birth-stone is the carnelian agate. Ralph Waldo Emerson was born under the same ruling planet as yourself, and you should enjoy reading his works. Through the cultivation of kindness and sympathy for those less fortunate than yourself, you will make strong friendships which will be beneficial to you. You have much intuitive knowledge of the laws of health and can retain good health by the use of judgment as to diet. You have abilities which would bring you success as a writer, a public speaker, a teacher, or in newspaper work of some kind. Your astrological colors are amber and blue. Your birth-stones are the carnelian and the jasper. Wednesday is one of your fortunate days of the week. Your companion in domestic life or in business affairs should be one who is born between the 21st of November and the 21st of December, or between the 21st of September and the same date of October. The ruling planet which governs your birth-sign is Mercury.

MARY FAIRFIELD, Jamaica, born Mar. 4, 1876.—I find from the date that at the time of your birth the life-giving Sun was located in the Celestial sign Pisces. This is, therefore, your ruling or birth-sign. It is a fortunate, negative, magnetic sign. It gives you many of your higher emotional qualities. The Earth at the same time was located in the active, Mercurial sign Virgo. These positions endow you with some natural ability for art or designing, which could be cultivated and made of much importance. You are quite impulsive and controlled by alternating desires. If you could gain the power of concentration of thought, and hold steadily to the idea of giving out love and kindness, even if apparently repelled, you would surround yourself with psychic influences which would comfort and protect you. You are naturally a great reader, and in early life you enjoy novels. In later years you will have come into a desire for deep or profound thought and will derive much education and pleasure from it. You have a strong attachment for domestic ties and a deep love-nature. You are trusting, confident, and very rarely suspicious of those you love. You possess some mediumistic or psychic powers which connect you closely with the unseen or spiritual world. There are more mediumistic persons born nearly as you were than at any other time of the year. There is no doubt of your being able to cultivate this power and make it of use to yourself and to others, by practicing a pure life and lifting the thought to a contemplation of the highest ideals. Your conditions will change wonderfully during 1903, and you will be happier. You should use the colors green and white and wear an amethyst.

FRANCIS E. JENNINGS, Oklahoma, born Dec. 16, 1869.—I find from the date that at the time of your birth the life-giving Sun was in the Celestial sign Sagittarius. This sign is, in part, of a double nature, and gives you some dual characteristics. The Earth at the same time was situated in the Zodiacal sign Gemini. These positions make you very active and frank in your manner, and loyal to your friends. As a rule, you are generous and honest in all business dealings. You are sincere in thought and would not willingly do anything to injure another, but you are at times quite combative and resist efforts of others which are meant for your good. You are also very bold, determined and forceful when you have decided upon the accomplishment of a purpose. Your natural honesty is one of your best characteristics; still, you are often misjudged and sometimes thought to be dishonest by those who do not understand you. You need to be careful to hold your temper under control and not become irritable over trifles. You are most liable to nervous and rheumatic troubles and slight illness affecting the stomach and the lungs. You should frequently take a long walk in the country and practice developing the lungs. Your friends and companions in business or in domestic life should be persons born between the 21st of March and the 20th of April, or between the 20th of January and the 20th of February. Your astrological colors are red and golden. Your birth-stones are the diamond and turquoise. Kindness and generosity should be your motto and your guidance in every act of life. You have many very noble characteristics, and are shown to have good success in most of your social relations.

EMANUEL B., Chillicothe.—You were incarnated on Oct. 7, in the year 1841. I

find from the date that at the time of your birth the life-giving Sun was in the Celestial sign Libra. This is, therefore, your ruling or birth-sign. It is an Airy, positive, electric sign, giving you ambition and generosity. The earth was at the same time in the Zodiacal sign Aries—a sign of boldness and enterprise. These positions give you an energetic character, with much love of justice. Your mind is of a judicial character, and you are one who will weigh and balance both sides of a question well. You should study to master some technical branch of mechanical art and make yourself a leader in this. You will have to be somewhat careful in the choice of your companions, and should hold your mind to the highest and purest ideals. The planets show a mental tendency toward scientific and religious study and a strong development of the psychic faculties, which you can easily control and bring into use for the betterment of mankind. Some of the noted musicians were born under this sign, for Venus, the ruler of this sign, is the planet of music. Franz Liszt and Helena Modjeska are notable examples of the development of this musical talent. Your astrological colors are crimson and blue, and your fortunate days are Wednesday and Friday. Liver troubles come to you as the result of unnecessary worry. There are also some nervous troubles to which you are liable. Your astrological colors are crimson and light blue.

JOSIE S. B., born April 27, 1871.—The portion of the Zodiac under which you were born was the sign Taurus. The Earth, at the time, was located in the Watery and emotional sign Scorpio. This position would give you a fairly resolute nature and ability in clerical pursuits. The latter indication, however, must be modified by the positions which the other planets held at the time and by the sign which was rising. You did not give the hour of birth, so I must estimate this by approximation. You have natural ability for many different things, and will gain a wide experience. Your mental faculties will allow you to study on many different lines. As a rule, you insist on having your own way and carrying out your own ideas. If employed with others you can be relied upon as a sincere worker or friend. You have some power to soothe others who are of a nervous or excitable disposition. You are a little too apt to interest yourself in the affairs of others and should avoid this. Your companions in business or marriage should be born between the 19th of February and the 20th of March, or between the 23d of October and the same time of November. Unless the appetites are under control, you may have a tendency toward brain trouble and troubles affecting the nervous system. Your fortunate stones are the emerald and the topaz. Friday is one of your fortunate days. Red, blue and yellow are your astrological colors. The ruling planet of your birth-sign is Venus.

J. C. W., North Carolina, born April 20, 1853.—The portion of the Zodiac under which you were born was the sign Aries. The day of your birth shows that you were born exactly on the line between two of the strongest signs of the Zodiac, one of which gives martial power and impulsiveness. This sign, ruling the head, gives natural reasoning ability, and makes clear thinkers. It also gives inventive qualities and power for directing others. You are quick to perceive new truths, and can act upon them, but are liable to do so without stopping to reason. You are very determined, and it is hard to persuade you to give up. You should remain in employ rather than undertake business upon your own account to any extent. You have excellent mental qualities which will give you advancement and make many friends, some of whom will be quite influential in assisting you to rise. Work connected with metal will appeal most strongly to you, and it is through this branch of your profession that you will achieve the best results. Your birth-stone is shown to be the topaz, and your two most fortunate days for commencing new undertakings are Wednesday and Friday.

MRS. SARAH COLE, born July 7, 1868.—The portion of the Zodiac under which you were born was the sign Cancer. This is the first of what is known as the maternal or domestic division of the heavens. It is also the first of the Watery signs, and is of a negative, magnetic character. The Earth at the same time was situated in the sign Capricorn, a somewhat ambitious department of the heavens. These positions cause you to have strongly developed emotions and sympathies, and also lead you to a love for harmony in domestic life and

care for the home and the family. You will meet with much better success during the latter part of life than during your early years, and you will have some excellent opportunities for financial gains during the year 1903. You have clerical ability of a high order, which will develop rapidly by devoting a little time to reading and study. You should consider the feelings of others to some extent, and try to make yourself as kind and generous as you can. You are fond of ornament, jewelry, etc. You are changeable in your tastes. You are quick to resent injury or criticism, but you are liable to have some faults, among which are selfishness, vanity and inconstancy. Your chief illnesses are such as are the result of mental strain or worry, etc. If the mind is at ease you become more healthy. Your fortunate day of the week is Monday. Your most favorable companion in domestic life or in business affairs is one who is born between the 20th of February and the same date of March, or between the 23d of October and the 22d of November. Your birth-stones are the emerald, onyx and moon-stone.

GEORGE F. FOX, born Aug. 17, 1871.—I find from the date that at the time of your birth the life-giving Sun was situated in the Celestial sign Leo. This is, therefore, called your birth-sign. By your having been born at this time you come under the rule of the second of the Fiery signs of the Zodiac, and are endowed with some of the impulsive energies inherent to this part of the heavens. You have a strong love for experiments of any kind, especially in work of a mechanical nature. You are an acute observer of human nature and are not easily imposed upon. Your magnetic powers are a strong inspiration to others and you are often followed by them in many of your ways. You have good imagination and are quite inventive. You should try to avoid any exhibition of anger and endeavor to control the mental action, bringing it entirely under the direction of your will so that you can direct your mind upon any subject. You do not, as a rule, hold good self-control, but are liable to be led by your impulses and act too quickly. Your impulses lead you into many errors, but you have a wonderful faculty for getting out of difficulty. Your astrological colors are red and green, your birth-stone a ruby. One of your most fortunate days will be Sunday.

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Salvation

By Henry Wood, in the *Metaphysical Magazine*



WHAT shall I do to be saved?" is perhaps the most important question that has ever stirred the thought of man. Amidst all the multiform changes in human philosophies and ethical and religious standards, this problem has always forced itself to the front. Its significance has been variable and its answers unlike, but it forms the very heart and motive of all so-called systems of religion. At the present time it has lost none of its vital importance.

With the general decay of the belief in a future external and formal judgment, and an arbitrary localized heaven or hell as reward or punishment, the question, to most minds, has lost much of its seriousness and unfortunately is lightly regarded. Fifty years ago, when the dogmas above noted were firmly held, theologians often definitely divided the community into the "saved" and the "lost." But with the almost wholesale absorption of practical universalism (or perhaps the doctrine of continuous progression), even among orthodox denominations, a remarkable change is manifest. Action has been followed by reaction; in other words, one extreme has followed the other. From a former intense solicitude about making one's "calling and election sure," there has come a careless indifference, even a prevalent feeling that salvation is largely mythical or imaginary. The decay of the idea of a mechanical salvation has not yet been made good by the growth of an understanding of one that is normal and orderly.

While ecclesiastical confessions and creeds remain officially intact, the actual consensus of belief among living persons has undergone a radical change. The average orthodox layman of to-day—and the case is not much different with clergymen—has passed through a mental revolution, or at least a revision. The transition has taken place by such imperceptible degrees that often he is hardly aware of it. The banner of his Church still floats with every star and stripe of the Westminster or some similar "confession" clear and distinct, but he himself has radically diverged. He may not admit such a drawing away, but the fact is evident.

The iconoclastic work undertaken by the "liberals" of the early part of the century has been nearly or quite accomplished. The arbitrary and legalized concepts of salvation and retribution which formerly prevailed are wellnigh swept away. And what now remains? A devitalized round of forms and ceremonies on the one hand, and a large amount of definite and indefinite agnosticism on the other. The liberals, realizing that the work of pulling down (which mainly called them into existence) is about accomplished, are casting about for new ideals. The old controversies are nearly dead, and now some constructive work must be found. Unfortunately, the new efforts in this line have been largely confined to the realm of humanitarianism on the material plane. This is well, in its place; but it is only the lower and more superficial part of the work that is waiting for accomplishment. It is much to be regretted that the liberal churches, as a rule, find it so difficult to direct their energies to the development of the higher and more interior planes and potencies of man's nature. The constructive spirituality and unfoldment of man, which found such able advocates in Channing, Parker, Starr King, and others in this country, and in Martineau in England, seem to have but few present examples and exponents.

The Church, both liberal and conservative, has been enveloped and permeated by the chilling materialism of conventional

science. The great and popular "Diana" of the modern world is material progress. Humanity in general is looking along this line for the *summum bonum*, even the Golden Age; but in this way it will never be found. There can be no *summum bonum* except general human salvation. What, then, is it to be "saved?" In order to answer this question more intelligently let us first consider what it is not. It is not a supernatural or abnormal accomplishment. More and more the deepest and truest thought of the world recognizes the universality of the realm of law. There is nothing capricious, nothing arbitrary. Every attainment is a normal growth, and forms a link in an endless chain which stretches backward and forward indefinitely.

Since Professor Drummond, as a pioneer among theologians, gave to the world his "Natural Law in the Spiritual World," the progress of religious opinion has been rapid. That concept of the Deity which likened Him to an Oriental Sovereign—capricious, and ruling from without—is fading. The spiritual realm is *within* man, and this is where God's beautiful and orderly economy manifests its activity and finds its expression. If a substitutionary atonement became legally necessary on account of a "fall of man," which was not included in his original constitution, it has, so far as known, no analogy elsewhere in the universe. Any remedial scheme, consisting of a purchased release or an artificial severing of cause and effect, is plainly against logic, reason and justice. It amounts to a technical makeshift contrived by an anthropomorphic Deity after the defeat of his original plans. Though greatly modified in the present general view, such a "plan of salvation" remains of life size in the creeds. Practically it is changing from an objective, historic, local, and technical event, to a subjective, continuous, and universal process.

A salvation foreign to the primal and original order would imply, in the very nature of the case, a Divine Economy subject to revision—therefore neither infinite nor perfect. What an unworthy ideal! It would stamp the eternal Will, Life, Mind, and Love with human vacillation. The mechanical view of salvation came from a supposed Divine government set up in the human consciousness after patterns of Oriental monarchism and Roman legalism. Such a salvation has been so unattractive that its reactionary force has filled the world with a rank growth of materialism, pessimism and atheism.

But from the evolutionary and optimistic point of view—the true one—we must concede to past conventional thought a necessary place and time, as a stage of progress toward something higher. It must be passed through; it has, therefore, a kind of negative, disciplinary, and educational goodness. Nothing is finished; there is a continuous becoming. We create things in ourselves, or rather in the mental lenses to which we have given our own coloring. Yet, as much as ever, we need a real salvation. From what? From a low, false consciousness; from the Adamic concept that we are bodies; from a slavery to conditions, limitations, and negations; from mental pictures of evil and its power; from beliefs in antagonisms, weaknesses, diseases, and adversities; from selfishness, hate, grief and fear. These are thought-creations, which, if allowed to ripen, bring forth self-made, hellish conditions. The immutable Divine Economy has fixed the judge, judgment and executioner within. Nothing in the whole universe of God can bring actual harm from without.

While nothing intrinsically good can be destroyed, man can lose that which, to him, seems to be himself. If one builds up a consciousness, or creates a thought-world, wherein he links the ego to the perishable



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and unreal (the "wood, hay and stubble"), he loses his seeming soul. Through a vital connection he builds these things into his personality, and when they are swept away he has little by which to recognize himself. He is saved "as by fire," but the selfhood that he has created, with all its familiar environment, is lost. The real and true ego cannot suffer loss, but this has not yet come into self-recognition. It has not been "saved." For an age-long period, or until there has come a new growth of consciousness, such a one is in a denuded condition. He has built a structure upon the sand of negation, and it and its foundation are swept away. Forms, ceremonies, sacraments, substitutions, and everything except developed spiritual character belongs to the sandy stratum. To be sure, this penalty is very different from the arbitrary, vindictive, and lawless hell of former dogmas; yet it is of vital moment. Life is conserved, but will be entered into in a blind, lame, and deaf condition, self-imposed through ignorance or carelessness. Limitations will at length be outgrown, but the lesson is made hard and compound interest added.

Let us not, then, through ignorance or disregard of law, hold back until a false and sensuous consciousness has solidified around us which will strip us bare in its removal. It is possible now to build an environment of the Real. Working with law, we no longer kick against the pricks. More than this, we gain a backing of its supernal energy. Salvation is normal. It is an harmonious fitting of our own constitution into the universal divine order and trend on every plane. It is full and free self-expression and development, and its fruit is abounding and exuberant life.

The characteristic of the present era is intellectual activity and development. But this is not a savior, though that opinion prevails. Falling into the great world-current, even religion has been largely brought down to that plane. Human salvation consists of the unfoldment of the higher part of man—or, rather, of the man himself. Even theology, in the ordinary sense, is not of it. It involves the emergence of the divine selfhood from latency into self-recognition and manifestation. It requires vastly more than an intellectual belief in the personal Jesus, or an acceptance of his merits vicariously. It must include the normal development of the intrinsic and eternal Christ mind or quality. While this was most fully expressed through the personality of Jesus, it knows no limitation, local or historic.

An intellectual giant may be a spiritual weakling, but we often mistake him for a universal oracle. He requires "saving" no less than his more ignorant brother who seems to be much below him.

The business man needs to be saved from his business, the lawyer from his law, and the capitalist from his capital. Each is inclined to give his soul to these things. It is not enough to send his theories, his philosophy, his beliefs, his theology, or even his religion higher; he must go there himself. Full salvation involves the evolution of a divine self-consciousness: the building of a soul-structure of imperishable material. The ego must form an organic union with eternal and living verities.

The Church of the Now

UNDER the interesting and very significant title given above of THE CHURCH OF THE NOW, we have at least a most pregnant suggestion which it is hoped will, in the near future, become an established reality for those who are, for various reasons, among the multitudes of the unchurched.

By a large majority the people are outside of the pale of churches. It may be that many of them desire something better than an outside churchless condition, and would happily blend in a progressive movement that might be properly called "Church of the Now." This church should be in one's life in the home, and also in his place of business and wherever he may go.

The leading article in the creed of the "Church of the Now" might well read as follows: "I will do what duty demands now, and strive to do what is just and right to abolish ignorance, vice, poverty and slavery. In all things I will act humanely, conscientiously giving every good impulse immediate fruition."

Each member inspired by the true genius of the "Church of the Now" would in the best sense have self-ownership and be responsible for himself, and wherever he might be, would be both priest and layman mutually with his fellowmen.

Had To

"As a man thinketh in his heart, so is he."

"In his heart." Mind the phraseology. It is not what a man thinks in the circumference of his being, in the changeable, superficial part of himself, but what he thinks in the supply house of veins and arteries; what he thinks in the deepest and most alive part of himself.

These thoughts are taken up in the circulation and distributed to every part of the body. They become material fibre. They petrify or loosen, according as they are bond or free.

It is a serious thing to think in the heart. It is life more abundantly or death inevitable.

It is sickness, sorrow, and distortion, or health, joy, and symmetry.

The "had to" is the thought that petrifies.

It has filled the earth with graveyards, and, when dirt became scarce, invented the fiery furnace.

Release from "had to" is escape from all that hurts and binds.

You have been taught in the school of "had to" and "got to," but you are the only one in the universe who could make the personal application of the lessons.

The banishment of "had to" must be by the knowledge of "I will to."

The I is mighty and will prevail.

The I is God; and his stuff and his tools are always ready to work with.

"Had to" is the child of ignorance, and must be driven out by intelligence.—Eleanor Kirk.

A Plucky Little Philosopher

OUT in Riverside there lives a little chap who deserves a place in the world's philosophy along with Mrs. Wiggs and David Harum. He is by nature sunny and is apt to take the world as it comes along. Ills that are childhood tragedies to most youngsters he usually passes by with a smile. For this he rightly has been considered something of a wonder, but the climax came the other day. He had gone to play with a neighbor's child, and the boys, seeking excitement, had managed to climb to the top of a big tree. Our little philosopher had only just reached the top when his foot slipped and he fell to the ground. He never uttered a word and it was the screams of the playmate that attracted the attention of the mother. The doctor came and found two bad fractures of the leg and hip. The little fellow bore the setting of the bones patiently. After it was done the mother slipped out of the room to hide her own tears. A faint little sound came from the room where the injured boy lay. She hurried back almost hoping to find him crying.

"My son," she said, "do you want something? I thought I heard you call."

"Oh, no, mother," answered the little fellow, "I didn't call. I just thought I'd try singing a bit."

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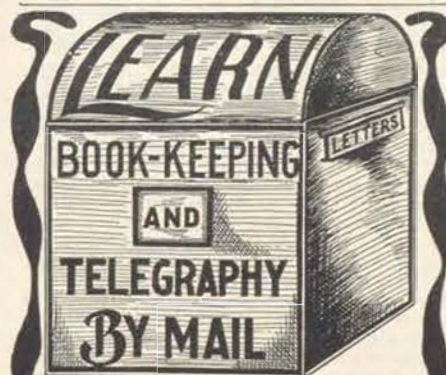


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The Unity of Life

Charles Brodie Patterson in Mind

IN our study of the Science of Life, we should always bear in mind that the universe is governed by law, in each and every part. Nothing is exempt from the operation of law—from the atom to the sun. When we make a careful study of law in relation to man, we find that it is founded on love, because whenever we conform to the law of love every result is good. The one who obeys the law is blessed; the one who does not obey is not blessed.

Put two healthy plants of the same species in boxes filled with earth; place them in the sunlight, and water one of the plants while allowing the other to go without water. In a number of days you will find one plant all shriveled up by the sun and the other growing luxuriantly. The difference in their condition is due to the relation of the plants to the sun. One is benefited by the heat and light; the other through lack of care on your part has its form destroyed. The power that gives life to the plant can also destroy it, and so we may receive vitality from the omnipotent Source of all life and yet not receive the fullness that is our due because of wrong relations to that Source. Our life is like that of the withered plant—in a condition not in accord with Nature. When we are in harmony with law we grow just as unconsciously, in one sense, as does the plant.

We make a great many useless efforts to grow, but when we understand the laws of life and conform thereto our growth is natural and without struggle. Yet we need to recognize the fact that we have something to do—to get all the knowledge of true living that we can, and then to make proper use of it. We are far from wise when we seek knowledge merely for its own sake; but we show wisdom when we seek knowledge in order that we may use it. It is required of us that we relate ourselves to the world about us in the right way. How are we related to it? How are we related to God and to our fellow-man? These are some of the great questions of life.

Let us first consider our relation to God. The soul is differentiated spirit; that is, each soul contains within itself a picture (or image) of the great Universal Soul. All divine possibilities and all qualities are in the soul—the God-love, the God-life, the God-power. The Universal Soul is the all-comprehensive Soul. Everything that is in God enters into the human soul; thus does God seek expression through the life of man. When we give expression to the God-like qualities within us, the individual soul comes into conscious relationship with the Universal Soul, and we begin to realize that the soul is at one with God—one in faith, one in purpose, and one in love. We only begin to live as we realize our soul-life; then we begin to see the unity of life in the world about us. We see that everything is related to everything else and that we ourselves are related to every part—that there is no separation between our own lives and the lives of others. Our neighbor is ourself. We are members one of another. Only as each individual sees his relation to the great Whole does he become thoroughly helpful.

We can see, therefore, how much depends upon the way in which we relate ourselves to mankind. In doing for others we do for God and for ourselves. If this view of life were more widely taken, all dissensions and all "hard feelings," all bitter and unkind words, would pass away, and we should no more think of finding fault with another than of criticising some organ of the body. If the body were weak or diseased, we would try to overcome that condition by giving it more care and thought. We should do the same with our fellow-men. Instead of finding fault with those who injure us, we should reflect that anger, strife, and discord are unreal things; that they appear only on the surface of life; that they never enter the soul of man. The real self does not express these conditions; they are images that we picture in our minds because we believe in the separateness of God and man. When we realize that we are not separate, but all one, we shall not think anything of the unkind word or deed, because we know it proceeds from unreality and will pass away as we express more and more of God's own image and likeness.

If we take this view of life, we shall find that the little things that have disturbed us in the past will have no power over us in any way. We shall keep on doing good, whatever other people may do. The Christ

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at Last.*

Prof. Robertson, President of the Columbia Scientific Academy of the city of New York, is an adept in the science of personal magnetism. He probably knows more about the subtle art of personal influence than any living man. He has just written a new book, entitled the "Secret of Power," the copyright of which he has given away on condition that 25,000 copies of the first edition be distributed to the public absolutely free of charge. Within recent years hundreds of persons have purchased advertised courses in hypnotism for the purpose of learning how to influence others and get along in life. Hypnotism is not personal magnetism. Prof. Robertson has determined to put a stop to what he considers a gross imposition on the public, by having his new book distributed throughout the country absolutely free of charge, thus giving all persons who really want to master the real secrets of personal magnetism an opportunity to do so.

Prof. Robertson's book covers the power of personal magnetism, the art of fascination, magnetic healing, the wonders of scientific character reading, from the hand, face, head and handwriting, scientific second sight, the development of the mysterious X-Ray faculty, and Prof. Robertson's original secret method of quick physical development. It is the most comprehensive and exhaustive work on personal influence that has ever been published. It is the only book that we have ever seen that really starts the student out on a scientific

basis, that puts him on the right road. Prof. Robertson's methods require no subjects on which to practice, no long, weary hours of study in which to learn. The moment you read his instructions you can apply them, you can wield a wonderful influence over a man even a thousand miles away. This may seem incredible, but we have tested it for ourselves and can vouch for its truthfulness. You can read the secret natures of people at a glance; you can cure diseases and bad habits without drugs or medicines; you win and hold friends as if by some magic, irresistible force; gain the love and affections of others; become a great social or business leader; you can acquire wealth and influence if you will but develop your hidden powers and master nature's secret laws. But do not confound Prof. Robertson's great work with advertised courses on hypnotism. Prof. Robertson can tell you all about hypnotic power. He knows it from A to Z. But what you want is something that you can use without the knowledge of any one else, something that you can learn without a lot of subjects on which to practice; something that will develop in you that subtle, unseen force that controls, charms and fascinates, that makes you supreme master of every situation. Prof. Robertson's free book describes your wants better than you know them yourself. It is highly endorsed by prominent ministers of the gospel, lawyers and business men. It is intensely interesting from start to finish.

If you want a copy, write at once to the Columbia Scientific Academy, Dept. 76G, 1931 Broadway, New York. The books are going very rapidly. A cablegram has just been received from Russia asking for one of these great works; so highly are they prized by scientists all over the world.

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Place the money in the hands of a third party, known to you and to me, who will act honestly in this matter. I select Sydney Flower, manager of the New Thought Magazine, The Colonades, Vincennes Avenue, Chicago. Remit the fee, \$2.00, to him. He will notify me at once that you have sent him \$2.00 for a full treatment of the Russian Hair-Grower, and I will then forward you, postpaid, a sufficient supply to last you two months. **This will do the work.** If you are not perfectly satisfied, you have only to write Mr. Flower to that effect and he will refund you the amount in full.

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law is that we should do good to others, and we can only do that when we recognize the oneness and unity of life. When we look at the individual life as separate or detached, we see a great many things that seem to be wrong in the outer world. In one sense they are wrong, but sometimes through wrong-doing we learn how to do right. We learn the law of God through the results that follow its infraction. We know the truth by that which contradicts it. Much time is wasted in lamenting the evil conditions of the world, but the world is not made better by such lamentation. A thought that is not productive of good is idle, and the sooner one gets rid of it the better. The true way to help the world is to let one's light shine that others may see and learn.

As we try to bring our lives into harmony with eternal law, we often find that we have formed bad habits; and when we try to get rid of them it seems almost impossible, and we wonder why this is. It is because we are related to the rest of mankind. There is a law of attraction. When we form certain habits and continue them until they have become thoroughly established in mind, we have through the power of thought related ourselves to all people thinking and doing the things that have occupied our attention. Those others are our real relatives. Suppose it has been our habit to take exception to people who differ with us—suppose it has been our custom to find fault with people who we thought were not doing right—through this critical habit all the fault-finding people of the world have become related to us, and the effect of this relationship is that if we try to give up fault-finding there is an impulse that leads us to continue to criticize others. That impulse is the power of other minds, related to us, acting upon our own. Until we break off that relationship and establish a new one, the result will be the same. If we form a habit of thinking kindly and saying kind words, in a short time we become mentally related to all kindly-natured people in the world, and it becomes much easier to say a kind word and do a kind deed than the reverse. This is because we have all the force of loving thoughts pouring into our lives.

To be well and strong, let us take this thought: "It is right that I should be well and strong. God is the Source of my life; in Him I live and move and have my being. I have no life apart from God; He is my strength and my help, and everything is mine because it is God's." By letting the mind dwell on this and similar thoughts, little by little we establish a relationship with all healthy minds, and all our thoughts become filled with health (harmony). A mind is only sane as it sees and knows that "all is of God that is or is to be, and God is good." By viewing life in this way we become related to all this order of thought; it keeps pouring in upon us, and we become strong and vigorous and express health and poise. We see the brightness of life, the joy of living, and the joy of being in the world and doing good.

We cannot easily break away from these relationships of life if they have once been thoroughly fixed. It is only through persistent effort that this can be done, but the reader should not think that, because he has tried once and failed, he cannot succeed. Any one can overcome any condition. If little by little we have been building up an environment of sickness and disease, we have the power to overcome it; the only question is as to whether we will use that power. Power is given to us to be thoroughly well and strong, to be thoroughly poised, and to do God's will in everything—not in some things, but in everything. We are all equal to it so far as we know God's will; and that is all that is expected, because if we do the will we shall "know of the doctrine"—we shall know the truth. We are equal to everything that presents itself in life; otherwise it would not present itself to us. The very fact that a duty to perform comes to us shows that we have the power to do it; otherwise it would not come. Each and every one of us is confronted by something, and the problem that seems the largest one to us to-day is the one for us to solve—if we will only let ourselves do this. It makes no difference how hard it seems to be—the fact that we can do what we will remains true. It is not, however, according to the weak, human will, but through the recognition of the Universal Will acting in and through us, that we can express what we desire to express. When we will in God's Will to do things right, we can do all things; for no ideal can enter His mind to which He cannot give expression.

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How to Keep the Face Young

We know a man past middle age who has a very young face. Notwithstanding gray hair and fifty-two years' hard work and constant study, he has a young face. People often remark the seeming incongruity of his gray hair and his youthful face. One day he told us how it happened. In the first place he has avoided all those business relations which tend to bring worry and care. He has never spent an hour worrying about finances. He has never spent a moment wishing to be rich or fearing he would become poor. He has taken life as he found it, neither harassing himself with forebodings nor making himself haggard with ambition.

He seeks much the company of younger people than himself. He likes the chatter of children, the gossip of young ladies and the horse-play of schoolboys. He avoids all controversy, shuns the disquietude of argument, lets every one alone with his own thoughts or preferences and quietly pursues his own way of thinking. He dodges trouble in every possible way. As soon as he discovers something that displeases him he goes away from it or adjusts himself to it.—*Medical Talk.*

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PROF. ELMER GATES, of Washington, D. C., whose wonderful demonstrations of the power of thought to change bodily conditions are the wonder of scientists, and whose laboratory for research is the only one of its kind, says:

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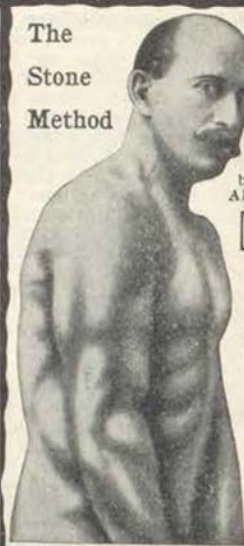
If each were paid a cent for each such breath, they would soon find that they did not forget to take them; and a sense of strength, and a consciousness of not tiring half as easily as formerly, have come and seem to stay.

That fuller breathing is purifying the blood, making the heart do better work, indeed, is helping every organ in all that it has to do.—*Carlisle Red Man and Helper.*

There is nothing supernatural or magical in psychic or occult powers; it is only that we have not understood them any more than electricity was understood only a few years back. Communion and communication between angels and departed intelligences with souls on earth will be fully comprehended and easily understood when we know and understand the present wireless telegraphy, when we know more of the nature of the universal, all-prevalent ether and how electrical vibrations can be sent along its waves. It is easier for the spiritualized mind, whether in a gross physical body or an ethereal spiritual body (both composed of matter), to vibrate at any distance in an intelligent way along the endless waves of the ether than it is for a man-made instrument or mechanism to send and receive messages a few miles. The mind has more power to send its vibrations on the ether waves than has electricity, and there is no limit, in what we call distance, to its zone of action. In a man at-one with God his mind is omnipresent.

To the whole (holy) man God's ways are not inscrutable.

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That the rose you wore to-day
Left a thorn within your breast;
And the laugh will stifle a sob
And lull the pain to rest;
And the laugh will stifle a sob
And lull the pain to rest.

Laugh! that the rose-queen red,
Loved by your lips, caressed,
With the wooing Wind is fled,
To his fickle heart is pressed;
And the laugh will stifle a sob
And lull the pain to rest;
And the laugh will stifle a sob
And lull the pain to rest.

—Florence Gertrude Ruthven.

Onward and Upward

By Mrs. John A. Logan, in New York American

(Copyright, 1903, by W. R. Hearst.)

A NEW era with all its roseate promises has come upon us.

May we not be on the eve of discoveries that are more important than any hitherto made? Science may reach the acme of human knowledge and open up new fields and bring greater blessings to the human family than ever before. Christianity, civilization and education may touch all classes and conditions of men and prepare the way for the millennium, which is to reign a thousand years.

Pessimists see the darker side and prophesy disaster, distress and destruction. They saw no omen of brightness and happiness in the glorious sunshine of the first day of the new year. Neither do they predict prosperity and happiness from the favorable auspices surrounding the birth of 1903. They are sure that clouds will rise and obscure the bright skies above us. They are sure that some one will blunder and that chaos will reign.

On the other hand the optimists, to which class I belong, presage limitless blessings, phenomenal prosperity, universal peace and advancement along all lines of enlightenment and civilization throughout the world. And why should this not be so with the favorable conditions now existing? At no time in the history of the world have there been so few barriers to progress as there are to-day.

The insignificant revolutions going on in some parts of the world are unworthy of serious consideration and will be settled by arbitration before some chosen tribunal ere they assume the proportions of a conflict of arms.

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Those who have done so and have returned to their native lands are enthusiastic in their eulogies of America and Americans.

The days of obsequious bending of the knee to the monarchical rulers seem to be waning, and free men, who are princes by divine right, are beginning to realize what they are by nature and what they should be by cultivation and from principle—the representatives of a great Republic.

Onward and upward the course of this great empire will take its way, each year scoring new victories and honors for the whole nation.

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WARNING.
This is the ORIGINAL and only GENUINE INSTRUMENT, and it is made by Dr. H. Sanche, the Inventor and Discoverer of this method. HIS NAME is plainly stamped on every Genuine instrument; accept no other. Send for instructive books and reports of cures.

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CHEERFUL CHATS

By Frank Harrison

I trust in my own soul, that can perceive the outward and the inward, Nature's good and God's.—BROWNING

To most men, only those places which have been consecrated by human ceremony are sacred, but God is everywhere.

—HENRY WOOD.

WHAT a great and glorious moment it is when man fully realizes that all strength, power, and force dwelleth within the soul!

Blessed is the man that comes to that state of consciousness or degree of evolution when he fully and completely recognizes and realizes that the great and eternal God forever dwelleth within him and all Being.

In realization of the truth of this blessed oneness or unity of the ALL we reach perfect and absolute freedom, now and here, and are eternally in the Blessed or Blissful State—forever freed from all ignorance, all doubt, all apprehension, and all fear.

And how does man reach this blessed state of absolute Freedom?

By Love, Trust, Hope, Faith, Charity, Works and Knowledge, under the will, guidance, and direction of the great omnipresent, omniscient and omnipotent God that dwelleth in every being, every thing—the "ALL in ALL."

We perceive, comprehend and come into oneness with God when we can truly, fervently, ardently and continuously say and live in the words of the great Browning:

"I TRUST IN MY OWN SOUL, THAT CAN PERCEIVE THE OUTWARD AND THE INWARD, NATURE'S GOOD AND GOD'S."

And what does the ever indwelling God say when we approach Him in love and silence and trust?

That He is the Eternal All-Father-Mother of the universe, that He is the God in whose bosom we all rest; that sooner or later all souls awake out of their illusions, delusions, nightmares and insanities, to find that in all the beginningless past they were never apart or separate from God, and that in all the endless future they will be joyous, blissful, forceful and helpful in their oneness with the Omnipresent, Omniscient and Omnipotent One.

And this is the blessed eternal truth that in a while makes all souls free.

Freedom and eternal bliss can never be attained as long as man worships a far-away God, with human attributes.

The God of this blessed age of Love, Light, Truth and marvelous progress becomes greater and greater each succeeding day, because man in his evolution is becoming greater and greater through the depth and breadth of his mind and his awakening to consciousness—awakening to the truth that he is an eternal uncreated spirit, co-eternal with the Eternal God.

Religion in this New Era is becoming more and more scientific; and, Glory be to God, science is becoming more and more religious.

Eminent scientists and eminent spiritualists are now agreed as to an eternal, intelligent (all-knowing), orderly something that is invisible and universal, that works in great cycles, orderly, beneficently and progressively in and on another eternal something that we are pleased to call the ether and matter, and thus forms and reforms, changes, arranges and rearranges all that we perceive in the Universe.

The easy and simple way to know God and what is His Grand Plan is to cleanse the mind of all past dogmatic teachings, go into the Silence of the Soul and listen; in a while the Oneness of Eternal Life and Being will be unfolded and you will know that, knowing which, all is known.

Trust in the soul if you would know God, for He always is within the soul, and if you are earnestly and fervently searching for Light and Truth, God will enlighten your mind from His ever-dwelling place, your soul.

Mr. Henry Wood, in his great work, "The Symphony of Life," says:

"The twentieth century marks a time when the thoughts, accomplishments, and expectations of men are expanded as never before. The era is entirely unique, for there is nothing in history that is worthy of a comparison. Scientific discoveries in new directions, and through fields hitherto unexplored, are flashing their illumined messages before us in such an unbroken procession that we are almost dazed at their import. We stand peering into the future, and exclaim with fervid intensity: What next? Nature, as if seized with an unwonted prodigality, is yielding up her choicest secrets and lavishing her riches upon us. The rigid dogmatism of the past, whether philosophical, scientific, social, or religious, are becoming fluidized and conforming their now plastic shapes to the harmonious outlines of cosmic law and orderly divine interpretation. Forces and principles which patient analyzers have traced and followed in different directions, until they were lost in unrelated byways, are being compared, harmonized, and unified. A general synthetic philosophy, for which the world owes much to Spencer, is gaining sanction and confirmation. Variety and unity is the present and future inspiration. No finished creation, no incoherence, nothing unrelated, but a warm, living, unfolding social organism, all-inclusive in its proportions, is objectified by the collective human consciousness. No endless conglomeration of disconnected lives, orders, species, families, and kingdoms, but ONE LIFE, pulsating through all, even though expressed through manifold individuation, form, and consciousness. Spirit and matter, God and man, and all nature thus have their respective parts, relations, and interactions in the cosmic economy. The growing and now almost acknowledged monistic philosophy of the present time was not possible at an earlier date. Evolutionary knowledge and interpretation has but recently arrived at such a goal."

Every one, every thing, every place, and every event is now being considered by thoughtful and knowing ones as sacred.

With God there is perfect order, in progressive circles or cycles, and it is only carnal or mortal mind that sees disorder, discord and dis-ease; these are merely temporal creations of the human or mortal mind that must ultimately fade away under the light of Truth.

No organism or form of Being can be eternally or everlastingly in discord or in-harmony with the one eternal and beneficent law of the oneness of Life and Being; in a while all that is apparently bad and wrong, under the eternal Law of Involution, Evolution and Reincarnation is made to appear perfect and beautiful, even at the time of its apparent imperfect state.

To a great, freed spirit, that fully trusts to its own soul and is at-one with God, there appears no evil in the universe; such a freed soul sees in all beings, all things, all events, the great Law of Involution and Evolution at work; sees nothing lost or destroyed; sees only eternal progression; sees God, ultimate order and beauty in every manifestation or expression of Life, whether it be labeled "good" or "bad."

"Materialism" and "Dogmatism" are good and needed as long as they last; but fade, vanish and perish as eternal man evolves into higher states of consciousness.

The crass materialism which formerly characterized scientific research is rapidly fading, and, although human interpretations of Divinity still vary widely, a blank atheism is now exceedingly rare," says Brother Henry Wood. "The solidity of matter has departed, and whether a given substance presents itself to the senses in a solid, fluid, or gaseous state is found to be a mere question of temperature and compression. Thus from the sensuous and concrete, as well as from the more abstract view-point, distinctions are but provisional and incidental, and the former composed chasm between the seen and the unseen is not only bridged but filled. The visible and invisible, the audible and inaudible, ma-

terial and immaterial, are but terms bestowed upon our narrow, sensuous limitations. To modern science they have no absolute significance, but merely indicate variable and interchangeable rates of ethereal vibration."

And so it is with the freed and untrammelled spirit that trusts to its own soul and listens only to the Voice of the Eternal God within—it comes to know that all spirits in the so-called lowest or highest type of Being are all progressive spirits in different degrees of evolution; that all will reach, sooner or later, now, here or there, perfect freedom from all ignorance, illusion and delusion and know that all beings, all things and all events are divine and sacred, and are part of the great God's grand and eternal Plan.

He that does not look within the soul in the Silence for all knowledge is living more or less in dualism, and must of necessity see and feel so-called "evil"; while he who looks wholly and solely within the soul comes face to face with the great God, and eternally walks and talks with the All-Father-Mother, the angels, the arch-angels and seraphim.

In monism man is trusting more and more to his own inner being—the soul—and is thus nearing freedom.

God is everywhere, but is nearer to you in your own soul, and if you will search there for Him instead of in some far-away place, you will come face to face with the All-Father-Mother, and eternally walk and talk with the Blessed One, and be eternally free.

Concentrate the mind on the blessed Present if thou wouldst have a blessed Future.—A. Z.

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What is Babism?

THE Bab religion has quite a number of disciples in this country, among whom must be included men and women of more than ordinary culture. The best known of the American Babists is Miss Sarah J. Farmer, of Greenacre, Me., whose summer conferences for the study of Comparative religion and economics have attracted representatives of many schools of thought. Mr. A. P. Dodge, the founder of The New England Magazine, is also a Babist, and has recently published an exposition of his faith in book-form.

Babism can be best described as a reformed Mohammedanism, and its prophets include Adam, Noah, Abraham, Moses, Christ, Mohammed and Behá'u'lláh. From an article by Mr. Kenneth R. Forbes in Mind we condense the following account of the genesis of Babism:

"In the year 1844, one Ali Mohammad made his appearance in Persia as an independent religious and philosophic teacher. His exposition of the teachings of Mohammed was to the orthodox Mohammedan at least most novel and startling. He claimed to teach nothing new, but simply to restore to its original purity the teachings of the 'Prophet.' He called himself the 'Bab,' or 'Gate,' a forerunner of one greater than he—a prototype of John the Baptist, as it were. Six years after his death one of his foremost disciples, Behá'u'lláh, the 'Blessed Perfection,' declared himself to be 'him whom God should manifest,' and was so recognized by the majority of the 'Babis.' For forty years he lived as the master and teacher of the 'Babis,' and was an object of the deepest veneration on the part of his disciples. In 1892 he died, and, according to a long-existing understanding, his mantle of authority and leadership descended upon his son, Abbas Efendi, who is to-day living in Acre, Syria, the acknowledged 'Master' of all 'Babis,' whose numbers in Persia alone are now more than a million."

The leading tenets of the Babist faith are thus outlined:

"The Babist would have none forswear his own religion, but through the clearer revelations of the 'Blessed Perfection' understand the purity and inner meaning of that very religion, and eventually perceive the underlying unity of all religions. For this reason, the disciple of Behá'u'lláh does not care to be called a Babist, a Beháite, or a supporter of any 'ism,' but rather a 'believer' in the 'Persian Revelation.'"

"Much in the utterances of Behá'u'lláh is in clear, unmistakable accord with New-Thought teachings. The idea of the indwelling and immanent God is plainly expressed in nearly all we have seen of his words. That the 'Kingdom of Heaven' is something to be attained here and now—that it is, in fact, 'within'—is likewise evidently a fundamental principle among the 'believers.'"

"That God has 'made of one blood all nations of men for to dwell on all the face of the earth,' Behá'u'lláh has expressed very beautifully in his own words:

"We desire but the good of the world and the happiness of nations; that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled. . . . Let no man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure!" said Marcus Aurelius. And what a blessed world this will be when we fully realize that each one of us, by being pure and whole (holy), need only exist or live among men without teaching, preaching, converting or reforming to make them, too, pure and whole. Character teaches more than words. In this great and new age of Love, Light and Life men will be content to *live the life* and cease to found and establish religions, sects, schools of philosophy and reforms. Each soul, alone and silently with God, will become whole for the good of the whole.

How can the finite mind comprehend the Infinite? Who dares say that there is aught but good in the universe? Who can determine what value to place on things or men as with reference to the whole? Only Infinite Perfection is omniscient.



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Divine Imminence

HENCEFORTH, as an Individualist you are to take an entirely new attitude in the world. You are to live from the within outward. Keep your nature open in its inward or Godward side to the influx of power and the giving of wisdom which places you in the right relation to affairs with sufficient ability to do all things in their proper time. When you are thus in Spiritual Poise, in the right relation to the Infinite order, nothing falls too early in your affairs, and nothing too late.

The subtle agency of the Infinite Good, the angels of this kingdom of harmony, minister unto you in millions of ways, guiding your every step lest at any time thou shalt dash thy foot against a stone. Our attitude toward the way of our unfoldment is that we believe in it as the wisest order in the expression of our powers through which is worked out our realization of ourselves. This harmonious working out, this orderly unfoldment of powers at the right time and in the right place, is the unseen process which culminates in the manifestation around us of what we call material wealth; and not only is the fruitage of Spiritual Poise, material wealth, but it is also the proper adjustment of our ethical and ascetic nature—our friendships and our idealizations. This Spiritual Poise is the kingdom of heaven which Jesus commended should be sought first, when afterward all things shall be added unto you.

Individualists are to hold themselves in this Spiritual Poise so that their powers are liberated, and that the wisdom of their subliminal or diviner selves is quickened in its expression as governing the activities that take place above the threshold of consciousness in this world of experience in which we, although mistakenly, feel that our real life is spent. But while it is true that Reality is at the very heart of Being, yet nevertheless this world of forms and fancies and activities and hopes and pleasures is not to be ignored nor belittled. It is here with its own good, and we must respect its right and obey its law.

When we ignore this right, attempting to come into higher attainment by presuming that the world of Spirit is a world more real than this, we pay the penalty of the transgression, and the inexorable laws of nature forbid that sentence shall be commuted. The violence must be paid to the last farthing. But while we pay respect to the laws of the experience realm, yet we adjust all things in nature by being harmonized in Spirit. By realizing love in ourselves we find love in the world; by realizing health in ourselves, and beauty and honesty, we find health and beauty and honesty in the world; by realizing wealth in ourselves it manifests in those material aspects which pass current for wealth in society, but which are in reality the symbols only of a deep realization of the Omnipresence of the All-Father in the spiritual kingdom wherein rests and abides the richest blessings of God to His children.—Higher Thought.

Awaken the Spirit

THERE is no need of poverty, of discontent, of ill health. We have only to awaken to that which is a reality, an understanding of primal force, to know that we are all one essentially, and as such dependent and interdependent upon and obligated to one another to the extent that as a whole no part of that whole should suffer for the selfish benefit of any other part, and if we are the cause of suffering that some time, somewhere, the law of compensation will exact from us the penalty.

It is the understanding that quickens the Father principles within ourselves. It was the understanding that made the Master say: "I and my Father are one." You in me. It is the law of life. It is religion. You can find it—in any creed. In the blue sky. The birds that sing, the gentle sighing of the wind, in the rustling of the leaves. It is Spirit, the essence of Life. The joy of living that needs only good deeds to fulfil the law. The magnet that attracts and heals the sick, uplifts the downtrodden. The X-ray that shineth in the darkness of the intellect. The Infinite that is in us. That has dominion over all. Sin, sickness, sorrow: the forces of the air. The activity to do as well as to think. To pray to the God which we know is within us, and know that the God within us will answer our prayers; that the higher self within us will light us on our way.

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GREASY OVERALLS WASHED CLEAN.

San Francisco, Cal., Dec. 25, 1899.
1900 Washer Co.
Gentlemen: I received the washing machine in good order on the 15th inst. My wife had saved three weeks' washing to try it. She commenced washing at seven o'clock, and at eleven all the clothes were on the line. It would have taken two days to do all this work the old way; and the washing was done clean. Greasy overalls, which I use in the engine room, could not have been done better in a steam laundry. She would not part with the washer if she could not get another like it, if she was offered \$100.
Yours truly, Chas. Blum, Marine Engineer,
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Savannah, Ga., Jan. 21, 1901.
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Bodily health and mental health come when we fully realize that we are neither bodies nor minds, but eternal souls for a little while residing in bodies.

Know that thou art an eternal soul with a temporal body, and not a body with a soul, and you will then begin to make and have a perfect and beautiful body (temple).

The language of the soul speaks in paradoxes. Concentrate thy mind on the eternal and live in eternals, and let thy mind dwell not unduly on itself or the body if thou wouldst create a fair and beautiful body—give no great thought to thy body if thou wouldst have it in health and enduring strength.

It is in universal love that there are poise of mind and health of body; and how important it is for us to change and arrange our thoughts so that all the atoms of our bodies vibrate in peace and harmony with the harmonious whole—the universal All.

"Is not your bodily health of the utmost importance?" asks Frederick Burry. "Can any other material possession compare with it? Forsake all thoughts of evil, forgive yourself and others, regret nothing—if only for the sake of mental poise, since this governs the health of the body. Neither are you sacrificing any principle in this way; for all that happens is good; but even if it were not so, it would be policy and wise to overlook much, for the sake of health; and health is ours, only as we affirm in thought and action, the goodness of all people, all conditions, all circumstances, all things."

Life, beautiful life, fills, thrills and stills our being if we live in Spirit; fills and vitalizes all the cells, blood corpuscles and tissues, thrills our higher, or soul nature, and stills our fears, doubts and apprehensions.

Spirit is the great vitalizer and producer of real physical and mental energy.

"Physical energy and mental energy are the same. Our thoughts are vital currents, and the circulation of the blood is controlled by these currents. Disease is caused by vagrant thoughts. Let our thoughts be well disciplined by psychic-mental power, and the body responds by showing forth great vigor."

We all know that worry and hurry throws the mind out of balance and disturbs the balance or breath of the body—if the blood is not pure the brain is ill-nourished, and again, if the thoughts are not pure, the blood is more or less impure from lack of spiritual vitalization, and thus we become ill and languid—diseased.

A great scientist recently said: "If the blood is not right, the brain cannot be, for it can only be nourished by good blood. The chief enemies of the brain are Worry, which disorganizes the human machinery; Shock, which paralyzes the brain. Worry or excitement causes irregular nerve action. We call it confusion of ideas or nervousity. Worry is the worst disease of the age."

The states of Fear, Doubt, Worry and Apprehension are caused by man not knowing and fully realizing he is an eternal child of an Eternal Father of infinite love and unlimited providence.

Man in a doubting or fearing state either exerts himself not at all, or else over-exerts himself. One is as bad as the other—with too little work or action the blood stagnates; with too much exertion the blood is depleted of its vital elements.

The man who is filled with fear-thought and doubt-thought and agnostic-thought must be filled to a more or less degree with the poison of pessimism, and has no inclination to healthful exercise of mind or body, and consequently carries about a more or less weakened and diseased body.

On the other hand, a cheering optimism that is born of love, faith, and the blessed light of truth invariably builds a strong and healthy body that will last and endure—a fair, fine and beautiful temple of the soul.

With bodily health, which is the effect of a healthy mind, that is controlled by the soul, we are free from countless disturbing distractions. "We may escape many of the distractions and harsh problems of life here on earth, if we would learn to live nearer the Centre of our Being, and listen to the Voice of our own Spirit, who would guide us into all Truth—into the realms of Reality, which is Bliss."

The whole secret of having bodily health is living near the Radiant Centre of our Being—the blessed God within.

I never knew how very dear
My fellow-men could be,
Until I learned to help them with
A ready sympathy!
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now a daily round of care
May win a victory.

Living the inner life is really living in
the universe—on the universal-plane at-one
with God.

The Kingdom of Heaven is won by love
and non-resistance.

Bury the Past and Live in the blessed
Now.

Love God and honor thy soul above all
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The Meaning of OM

ACCORDING to the teachings of masters and tradition of the Eastern mysteries, the syllable *Om* is divided into three parts: a-u-m. These three parts stand for the three worlds: *a* for the natural world; *u* for the psychic world; *m* for the celestial world; the fourth, the world of the Eternal, in which these three rest, is symbolized at once by the whole word, and by the silence which follows it. To the three worlds correspond the three bodies: the natural body, the psychic body, and the causal body—our consciousness being, for the present, mainly in the middle of the three, in the psychic body, or emotional nature. The causal body is above birth and death and guides the personal life in both. Again, the three measures of *Om* stand for three selves: the animal self, which dwells in the natural body; the human self, which dwells in the psychic body; and the divine self, which dwells in the causal body. Above these is the fourth, the Self of all beings, the Eternal. The Self, with its three deputy-selves, and their three vestures, make up the real seven-fold division of the Eastern mysteries, which is therefore symbolized by *Om*.

But *Om* is more than a symbol or a creed. It is invocation. The three measures do actually correspond to the three worlds, and reinforce the mental aspirations which should go with the pronunciation of the word. This pronunciation means the ascent of consciousness from the animal life of the natural world, by way of the psychic world of human emotions, to the divine life of the spiritual world; and this ascent should be held in mind, and realized in imagination, at each pronunciation of the word. In the East the invocation is generally completed thus: "*Om*, earth, midworld, heaven."

The three worlds correspond to, and are the same thing as, the three modes of consciousness: waking, dreaming and dreamlessness. They also stand for this world, purgatory and paradise, by whatever names these may be called, and thus imply the teaching of the three destinies after death: immediate rebirth, for purely animal natures; rebirth after an interval in the paradise of dreams, for religious natures; and liberation, which escapes rebirth, for the truly illumined.

Therefore *Om* is a creed which, in a single syllable, embodies the whole Mystery doctrine. And, as an invocation, it helps the intuition to call up the single reality which, looked at from various points, appears as the three worlds, the three bodies, the three selves, the three destinies after death. It represents the return of the will from matter to the divine. For an invocation is an expression of the will, not merely of the thought or imagination. The instinct that an invocation should have magical effects is a true one, and all real magic depends on the control of the psychic world by the divine world above it; the control of the personal man by the causal self, who sent him into the world. So that *Om* is really an invocation of the Higher Self, in the old, intuitive language of the earliest race, in which sounds actually correspond in Nature to the things they expressed; in which all words were alive. An invocation is an act of the will, as well as of the thought; the thought of what is invoked and the effort of invocation should go together as a single act.—*Theosophical Forum*.

Food is not a symbol; it is a reality. The mortal body is made out of the same kind of material we find in our food. The Spirit requires food that it may continue to replenish and rebuild the body. All sensations, all desires, all appetites are in the Spirit. The body is the clothing of the spirit while in this objective manifestation. Food is the material out of which the body is made. In other words, the spirit is the tailor who continues to make a new suit of clothes out of the same kind of material day by day, week after week, and hour after hour. Man will always manifest in the objective and material world, therefore he will continue to eat and drink. He will learn how to make a more perfect body, but he will always need food and always have a body subject to change. We do not want to wear the same old suit of clothes forever.—*Christian*.

Man in his highest development or unfoldment always aspires to know the basic principles of the universe, spiritual, mental and material.

Character is man's greatest possession.

Room at the Top

THERE'S ever a crowd in the valley,
For the lower a soul descends,
The more it finds of the smaller minds
That seek but their selfish ends;
There's companionship in the valley,
With others your lot is thrown;
But the man who tries for the larger prize
Must travel the heights alone.

He must make for himself a pathway
Where no other foot e'er trod,
Till he grows complete in contentment
Sweet,
As he learns to walk with God;
There is glory upon the mountain,
Though the summit is cold and bleak,
Yet the radiant burst of the dawn falls
First,
Like a blowing rose on the peak.

Then dare the paths of the mountain,
Oh, spirit with God-like fire,
Whose depths are stirred by an inward
word,
To struggle and to aspire.
Be not content, with the sluggard,
In the valley of life to stop.
But with purpose bold heed the adage old:
"There's always room at the top."
—J. A. Edgerton.

CALLING DOWN is the caption of a spicy editorial from Eleanor Kirk, from which we may all profit, and in which she says:

"I think it must be as much as ten years by Time's clock since I have called anybody down. At one period of my peregrination it was rather pleasant to suggest that what I considered too high a perch should be abandoned. I learned better, because I came to see that even a tottering high perch was a crude expression of a desire to get all that there was in sight; and that in reality no soul was ever or ever could be satisfied with less than there really was."

"This everlasting desire for more seems sometimes swinish and at best exceedingly selfish to most people. But when we reflect that this ambition for greater and still greater opportunities is as God-given as the breath we draw, we shall come to a larger patience in dealing with all questions."

"Perches without solid spiritual platforms will not only totter, but they will fall and be ground to pulp."

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THE FINAL SETTLEMENT OF THE VENEZUELAN QUESTION

By JUAN SANCHEZ

THE deplorable position in which our beautiful and fruitful country has been placed during the past two months bids fair now to be speedily settled. That the great powers of Europe should seek a foothold upon our shores is not to be wondered at, and that the whole matter should be placed in the hands of the great government of the United States for adjustment is but natural—for to this great United States must Venezuela, and, in fact, South America generally, look for protection, advice and assistance. Are we not passing through the same process of evolution as did the United States in her infancy? Who then is better fitted in every way to assist the struggling young republic than our North American friends?

There are other very pertinent reasons why the United States should extend a helping hand, and chief among them, the greatest of all reasons, perhaps, is that North American capital, seeking an outlet for its surplus, has expended lavishly in Venezuela. Great capitalists have been exploring our rich country for some years, and quietly, but with characteristic energy, acquiring some of the most valuable lands on the face of the globe to-day, in a part of our territory so far removed from our own capital and center of population as to have escaped the notice of our countrymen, save a very few aggressive ones. I refer to that small portion of our country lying in the great and wonderful Amazonas Belt—down on the borders of Brazil.

In this particular belt grow wild and luxuriant all the rich and valuable woods of commerce and art—as well as plants and herbs used for pharmaceutical purposes—and anything will grow and harvest abundantly. Here is found in its native state the *Hevea Brasiliensis*—or rubber tree—which produces the finest rubber known to commerce—the Para—known for years by that name on account of its shipments *via* Para. This is the garden spot of the world, and its possibilities as a rubber-producing country for ages to come are limitless.

A great American corporation has purchased the heart of this great belt—the very birthplace and natural home of the rubber tree—and are rapidly erecting stations, or stores, all along that wonderful little river, the Casiquiare—which connects the Orinoco and Rio Negro—on the banks of which for miles each side for its en-

tire 175 miles grows the finest rubber forest in the world. This company will properly care for the old trees, of which I estimate there are many millions ready to tap, and countless millions of young trees, and this season had nearly 2,000 men at work under competent overseers—in some of whom I found old rubber gatherers whom I had met occasionally on the Amazon for the past fifteen years. They are also putting in stations in other parts of the rubber country to trade with the natives up the Negro and Amazon, where they are looked upon as benefactors, in that they supply food and everything needed by the natives—medicines and clothing—in



trade for the product of the forest. This company is the pioneer in this country, and I predict for them the same phenomenal success as marked the great Hudsons Bay Company in North America, for they are operating on the same plans and have practically unlimited capital, and surely the most competent management in this country. The rapidity with which they are pushing their operations and the stability of them is most marvelous to our slow and easy-going countrymen.

Dr. Lucien Morisse, sent by the Minister of Public Instruction of France to examine the rubber forests of Venezuela and Brazil, has recently finished his labors, and from his copy of report made to his government and now found printed in Des Archives Des Missions "Le Caoutchouc Du Haut-Orenoque" I noticed his words, "The forest of rubber, therefore, is limited to the immense valleys of the Orinoco and of the Casiquiare, where it is ex-

tremely abundant, and where it reaches to the Brazilian frontier. The Hevea are distributed in the forests at variable distances. In the Orinoco valley they are found about every sixty or seventy feet. On the Casiquiare a rubber tree is found every thirty or thirty-six square feet, on an average; on its affluents on the right, the Pacimone and the Siapa, they are so abundant that they almost touch each other. On the Rio Negro, from the mouth of the Casiquiare to the Cucui, they are at intervals of forty-five feet.

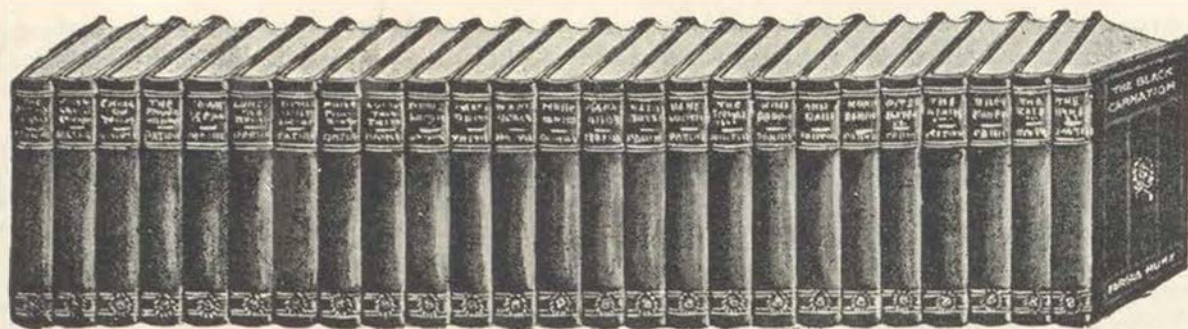
"While on the Orinoco each tree does not give on an average of more than 1½ to 1¾ ounces of milk to one small tapping, it gives from 2½ to 3½ on the Rio Negro and from 4½ to 5 ounces and over on the Casiquiare and yields on an average of 5 pounds to a tree for full tapping. It seems to follow, therefore, that the proportion of richness of milk in trees follows more or less the proportion of the richness of the forest in trees.

"Let us transport ourselves to the middle of the course of the Casiquiare—I will speak of what I did myself, working as the laborer would ordinarily work. Working for eight hours a day, I tapped 912 trees in the day, and taking into account the loss and the waste, I coagulated on a minimum the enormous amount of 176 pounds of milk in a day. Leaving aside the Sernamby (low grade of rubber) and working only eight hours, I have an average of 110 pounds of pure, fine and dry rubber. This rubber is worth to-day ninety cents per pound.

"These figures may seem exorbitant and exaggerated, and I would not dare to give them here if I had not proven them myself from my own work."

With this little extract from the report of this eminent botanist and investigator for the French Government, I have shown, I think, one cause for the greed of the foreign governments, and their intense desire to gain a footing in a country which produces a commodity for which millions of dollars are paid each year. In 1902 over 60,000,000 pounds of rubber were shipped from the ports of Para and Manaus—in value \$50,000,000.

The Para Rubber Plantation Co., headquarters 52 Broadway, New York, owns the entire Casiquiare district, from the Orinoco to the Negro Rivers—3 miles on one side and 5 miles wide on the other. Their capital, \$5,000,000, is divided into 500,000 shares of all common stock, at a par value of \$10 per share, at which price a limited amount is being offered for public subscription. Full particulars will be forwarded on application to F. M. Crawford, Secretary, Dept. C, Exchange Court Bldg., New York.



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NERVE-FORCE

is a Home Remedy; a noble UNGUENT for external application. It is founded upon the principle that Suffering, Premature Decline and Premature Death are the direct, and indirect, result of

DORMANT CIRCULATION;



that resene is assured only by re-establishment of the CIRCULATION of Blood to normal by directly charging the controlling battery-cells with an element imitating the nerve force prepared for that purpose by Nature from food and air. This imitative element is our faithful NERVE-FORCE, and it will positively re-establish the most sluggish CIRCULATION to par. If the vital organs are intact, this consummation means full restoration, even in greatly complicated cases. In fact, the disentanglement of fateful complications is only possible by unlocking Nature's life-current from the outside. By the records of twenty years' work; by the Gold and Diamond Medals for life-saving we have won, we prove that our NERVE-FORCE is the key. It is only by reading us that you can understand us, so we do not advertise our remedy, but our NERVE-FORCE JOURNAL, which explains its every detail. We send this free (in plain envelope) to as many addresses as you may send us. We are also prepared to prove (by the only evidence that should appeal to thinking men and women—unimpeachable, autographic testimony of their peers) that chronic, progressive, undermining "Diseases," unrelenting Pain, abnormal Growths, Shrunken Flesh, miserable Skin Blemishes, etc., are absolutely mastered by this logical (and only reasonable) manner of attack. We say "only reasonable" because it is fatally unreasonable to lash (or coddle) the vital organs by pouring drugs into the stomach—or to "cut" the anguished flesh in "operations." Are you not sick and tired of stomach drugging and threats of "the knife"? Then either for yourself or others, kindly send for our details to-day. They are absolutely free.



MR. and MRS. GEORGE A. CORWIN, 627 TWELFTH WARD BANK BUILDING, NEW YORK CITY.

We wish to thank the kind Readers of the MAGAZINE OF MYSTERIES for their hearty approval of our full-page Advertisement in the February Number. In choosing Testimonials for any occasion we never know which to select; they all breathe the same spirit of gratitude. Although each kind patron fully understands the logical principles of our NERVE-FORCE Remedy, they all seem to "wonder" and be "surprised" that CURE should really result from its use. We believe the reason to be that NERVE-FORCE is really only used by the majority of people as a "last straw"—after all else has failed. We have never, in all these Twenty years, been given an "easy" case for cure. Will you not kindly respond to this page of Advertising by a hearty and wholesale demand for our free NERVE-FORCE Journal? And will you not kindly send us names of the sick, from any part of the world? In 1902 we cared for over Nineteen Hundred of God's Suffering Poor, in absolute Charity, often feeding and warming, as well as furnishing our good Remedy; it has left us nothing for luxuries, upon that you may depend, and this page will prove an expensive luxury unless each individual reading it will respond. You shall have more Testimonials anon, if you are good enough to write promptly. Each letter will have our absolute personal attention.

NEW YORK CITY. (BROOKLYN.)

Feb. 16, 1902.

"TO ALL WHOM IT MAY CONCERN:

"It is with pleasure and thankfulness that I write this, my testimonial, to the efficacy of NERVE-FORCE.

"Three years ago my symptoms gave me my first serious anxiety. Until then I had been troubled with pains in the back, which would leave me for a while, to return again. But at this time I commenced to have shooting pains in my legs down to my feet. Sometimes the pain became less, and then for several blocks I would walk as though upon cushions, seeming without feeling in my feet. The first doctor to whom I went examined me for Locomotor Ataxia. After being with him for three months, and getting worse all the time, he gave me the consolation that in his opinion I was incurable. I tried another doctor, and was again examined for the same disease. For a time I seemed to improve, but soon grew worse. My back and legs got very weak; my legs and feet were always cold, and there seemed absolutely no circulation in them. During this time two of my toe nails dropped off. All this time I was finding it more difficult to walk. A block or two was all I could walk, and that not without assistance. A chance reading of Mr. and Mrs. Corwin's advertisement caused me to send my symptoms, and the reply convinced me my case was understood. Confident on this point, I sent for a month's No. 2 treatment. At the end of the first month I felt sufficient change in my condition to encourage me to continue. The sixth week showed a remarkable change for the better. My legs and feet began to have life and warmth once more. My walks became longer, with less fatigue, and I began to gain in weight.

"My legs, which were very much wasted, began to increase in size; my appetite became normal, I gained eighteen pounds, and I felt a new man.

"I continued another month's treatment, and now feel as well as ever I did in my life. Through it all I had Mr. and Mrs. Corwin's kind attention and encouragement.

"I will be very glad to write to or meet sufferers, and I sincerely hope this may meet the eye of some one afflicted with the dread disease. I remain,

"Very gratefully yours,
655 Decatur St. "JAMES MARR."

"MR. AND MRS. CORWIN:

Feb. 20.

"DEAR FRIENDS: Will you allow me to add a few words to Mr. Marr's testimonial? I have thought much of the matter since he sent you his recommendation, and I am convinced that the matter would appeal more to mothers and wives to have my name connected with his letter. It is really women who suffer most in this world, both from seeing loved ones in pain and declining prematurely, as in bearing their own physical ills. You and yours being ever so well and strong, it doubtless will be impossible for you to appreciate the depths of my gratitude to you and your wonderful NERVE-FORCE, for the restoration of my husband. I wish every sick man and woman, and every father or mother who has a sick child, could know as we do, the wonderful work you are doing. It has been our keen delight to recommend your faithful remedy in several instances where we have had the privilege of watching its work. We have seen it make the helpless walk, and those fairly dying of premature decay brought back to a deep interest in life. If there is ever any way that we can serve you, please let us know, and to act for you as Representatives is really our ambition, if you deem us worthy and capable. At any rate, you can always depend upon our gratitude bearing the fruits of our hearty recommendation, both of NERVE-FORCE and of your kind treatment of those who, in extremity, appeal to you. No one can appreciate more than ourselves the personal effort you have made in Mr. Marr's case by your prompt and comprehensive correspondence.

"Very sincerely yours,

"MRS. JAMES MARR."

CHICAGO, ILL.

"MY DEAR MRS. CORWIN:

Feb. 14, 1903.

"I have been thinking for a long time that I ought to write you of the great good I derived from your NERVE-FORCE, that you might use my statement in a manner to convince others of its wonderful power where all else fails. I was very ill last Spring, and a friend called my attention to one of your advertisements in a magazine. It seemed to me 'just the thing'—as I am very much opposed to swallowing drugs. I sent for your Publication, and immediately ordered the NERVE-FORCE, with the happy result that I was made well, and have so remained ever since. I know very well I could not have recovered without your grand remedy, and loath as I am to make public my necessities and sufferings, I cannot rest, with the conviction firm

in my mind, that my duty lies in the direction of making known my happy experience. I am convinced it would be doing wrong not to speak out in emphatic terms for the simple home remedy that saved me for future work in this field, where we find so much to do. My wish is that many may be blessed through my testimonial, and that you and yours may be made happy by seeing countless thousands restored to health by the power of your remedy, NERVE-FORCE, and the kind, unfailing, personal attention you give so heartily and willingly to each sufferer.

"Fraternalty yours,

"MRS. (REV.) C. H. TAINTOR."

"Care of The Congregational Church Building Society,
"Room 25, 151 Washington St."

MR. and MRS. GEO. A. CORWIN, 627 Twelfth Ward Bank, N. Y.

A Whole Year for 10 Cents

A SPECIAL OFFER TO READERS OF THE MAGAZINE OF MYSTERIES



As a special offer from **The Woman's Magazine**, of St. Louis, Mo., every reader of **The Magazine of Mysteries** who sends the small sum of 10 cents, will receive that beautifully illustrated monthly magazine every month for twelve months.

The Woman's Magazine is one of the largest and most beautifully illustrated monthly magazines published. Now has the largest paid subscription of any magazine in the world, having **OVER ONE MILLION SUBSCRIBERS**. Each number contains from three to five splendid stories, ninety-six columns of special illustrated departments, telling all about **Flowers, the Garden, Lace-making and Embroidery** (with new and beautiful patterns and designs each month), hundreds of new **Cooking Receipts, How to Do Things, the Latest Fashions, Poultry and Pets, Household Decoration, Instruction in Dress-making, Curious Facts, Pyrography and Health and Beauty Columns.**



Woman's Magazine

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The subscribers to **The Woman's Magazine** are now engaged in a contest on the attendance at the great St. Louis World's Fair, in which **\$75,000.00 IN GOLD** will be distributed among those who are successful. You will have the same opportunity as anyone else, if you will subscribe **NOW**.

The Readers of **The Woman's Magazine** Always Know How to Do Things. Their Gardens and Houses are the Wonder of Their Neighbors, because it contains Plain, Easily Understood Articles, telling More Good Things About Flowers and the Garden than regular Floral Papers and always seasonable. More Good Things About Fancy Work and Embroidery, with illustrated patterns, than Fashion Papers. More Good Things About Poultry and the Garden, and how to make money with them, than Poultry Papers. More Good Things About the Kitchen and Household than Household Papers.



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NOTICE.—If you wish to take advantage of this opportunity for your friends, you can send 10 cents each for as many subscriptions as you wish. You could not make a nicer present to your friends than one which will remind them each month for a year, of you, so pleasantly.

THE WOMAN'S MAGAZINE
137 Winner Bldg., .. St. Louis, Mo.

